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# Presbyterian Church of England.



## REPORT OF THE FOREIGN MISSIONS

CHINA, FORMOSA,  
THE STRAITS SETTLEMENTS, AND INDIA.

SUBMITTED TO THE SYNOD.

1911

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WITH MAPS AND ILLUSTRATIONS.

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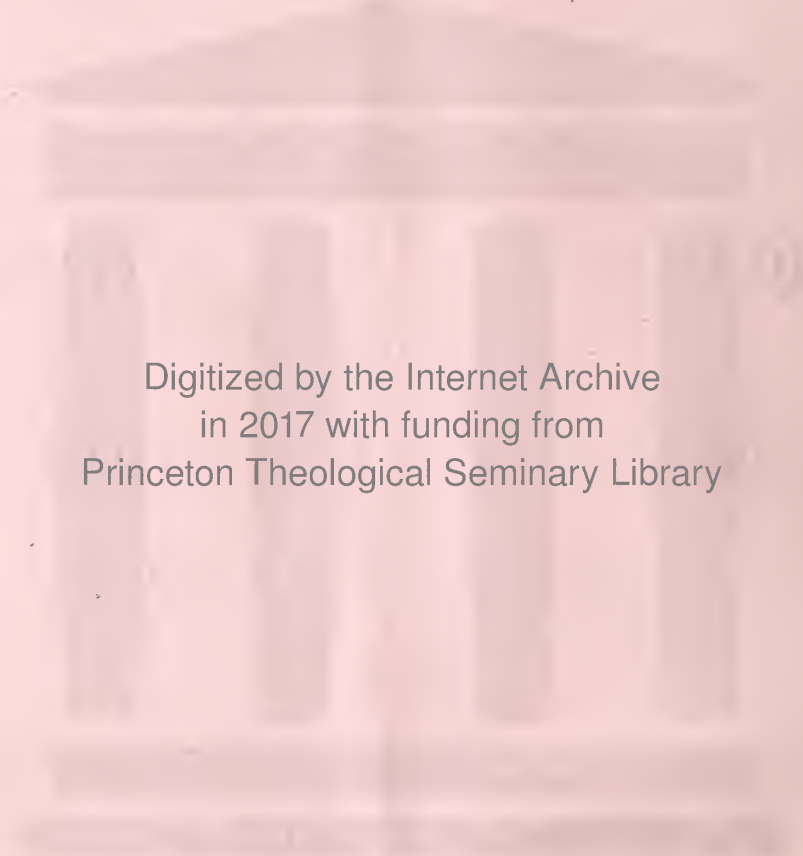
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*Convener* : REV. ALEX. CONNELL, B.D.

*Secretary* : REV. WM. DALE, 7 East India Avenue, London, E.C.

*Financial Secretary* : MR. JOHN LEGGAT, 7 East India Avenue, London, E.C.

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# Presbyterian Church of England.



## REPORT OF THE FOREIGN MISSIONS, SUBMITTED TO THE SYNOD, 1911.

**The Lifting of the Cloud.**—The past year was entered on under a dark cloud. The Mission income of 1909 was many hundreds of pounds below that of 1908, and it seemed as though withdrawal from one or more of our Mission Fields had become inevitable. The Committee had even before last Synod given serious consideration to the question, Which Mission centre could be given up with least disaster? But its final recommendation, accepted by the Synod, was the postponement of this calamitous step for a year, during which once for all the mind of the Church should be ascertained as to the future of our work in the Far East. In order to this a 'plebiscite' was decreed. A Pastoral Letter was addressed to each member and adherent of the Church in name of the Synod, describing the position. The distribution of the Letter with its attached forms of promise of regular Mission contributions was assigned to the financial authority in each congregation. The Synod's instructions were loyally obeyed, with the happy result of a splendid rally of minds and hearts resolute to prevent retreat.

From every corner of the Church has come the assurance of future Mission gifts which, if they be systematically gathered in, and if new contributors be enlisted to take the place of those who, year by year, fall out of the ranks, will enable the Mission to be carried forward with new energy and joy. When the Synod calls for a return from every Presbytery, there will be reported a promised increase in Congregational contributions of close on £4,000 beyond the sum raised in 1909, apart from Juvenile Offerings, the Self-Denial and Thanksgiving Offerings of the November Week of Prayer, Swabue gifts, individual donations,<sup>1</sup> and the W.M.A. income. A Guarantee Fund of £1,000 annually for five years has been also pledged by a few large-hearted friends, in addition to their contributions through their own Congregations. The Committee presents this cheering financial statement to the Synod with grateful recognition of the generous missionary faith of our people, and with humble thanks to Almighty God.

<sup>1</sup> The munificent gift of £10,000 from Mr. Henry T. Wallace, of Liverpool, to be invested in memory of his father, was of special and cheering interest.

**'Edinburgh, 1910.'**—The year has been made memorable to all Churches engaged in the mission enterprise by the World Missionary Conference held in Edinburgh last June. The gathering of Conference delegates and missionaries was in itself wonderful; every Protestant mission force represented. The reports of the Conference Commissions were comprehensive and able presentations of missionary problems and results. The Conference is being followed up by the investigations and proposals of a Continuation Committee, whose Secretary, Mr. J. H. Oldham, was Secretary of the Conference itself, and to whom much of its success was due. The echoes of the great occasion have reached Christian people in all the homelands, and have touched with new hopes and visions the Churches in the Mission Field. 'Edinburgh, 1910,' is certain to be a continued inspiration to Mission enthusiasm and mission liberality everywhere, so that 'the fulness of the Gentiles' may not tarry.

The Conference pressed on the Christian Church with all possible earnestness the urgency of the new situation in the Eastern world, on which so much of mission effort is concentrated, an urgency immensely greater because the impact of the West is rapidly destroying ancient Eastern religions. If they should not be replaced by the Christian faith, the West will have inflicted on the East an enormous wrong. What is of moral value in the civilisations of India and China is inextricably bound up with their religious beliefs. If these disappear and nothing better comes instead, there will be created what has never before been seen, great nations of Agnostics or Atheists, a curse to themselves and a terror to the rest of the world.

**The North Hakka Opportunity.**—The Synod will remember the two generous offers, reported a year ago, for a new North Hakka centre; not an extension of responsibility, but the real occupation of a great territory (10,000 square miles, with a million people), to which no other Protestant Mission carries the Christian Evangel.

'One of our own missionaries' promises the interest of £7,000 for at least ten years. Another anonymous friend will give £150 annually for an indefinite number of years, probably during his lifetime. The two sums will more than cover the salaries of two unmarried missionaries, a ministerial missionary and a mission doctor, the appointment of both of whom is the condition of the munificent gifts. The Committee was entrusted by last Synod with the establishment of this new centre, if that should seem to be possible. Its hands were then tied by the financial position. But such a venture of faith would appear now to be abundantly justified.

**The Mission Band.**—The losses of the year have been grievous. The two Hakka pioneer missionaries, comrades of thirty years, gifted, self-sacrificing labourers, Mr. MacIver and Dr. Riddel, passed away within a few months of each other; Mr. MacIver in Edinburgh during the sittings of the World Missionary Conference, and Dr. Riddel at Wukingfu.<sup>1</sup> Our senior mission doctor, Dr. Anderson, of Formosa, a faithful and zealous worker of more than thirty years, has resigned, and so have our two certificated nurses, Miss Benning, of Tainan, and Miss Small, of Naogaon.

<sup>1</sup> See the South Hakka section of the Report.

Recruits have been few. Mr. Alfred Edmunds, B.A.I. (T.C.D.), was sent to Swatow as colleague to Mr. Wallace in the Anglo-Chinese College. The Rev. T. W. Douglas James, B.A., a Westminster man, whose appointment was intimated to last Synod, is now in Swatow. Mr. R. W. R. Rentoul, B.A., a licentiate of the Irish Presbyterian Church, goes out next autumn, probably to Wukingfu, where also Dr. Norman B. Stewart succeeds Dr. Riddel. Miss Alice Fullerton has taken the place of Miss Benning in the Tainan Hospital. Miss Usher, of Amoy, has become the wife of Mr. Ferguson, of Formosa, and Miss Eleanor Probst has joined the W.M.A. ladies at Wukingfu.

A ministerial missionary and a mission doctor will be required for North Hakkaland, when the new centre is established there. A new nurse is needed for the Naogaon Hospital. Ministerial missionaries are wanted for Swatow and Amoy, a missionary teacher for Tainan, a mission doctor for Tainan. The Committee may be able to announce to the Synod that some at least of these vacancies have been suitably filled.

**The Growth of the Mission Church.**—The adult baptisms of the year numbered 597, and 102 young people baptised in infancy were received to communion on profession of faith. Deducting losses by death and removal, a net increase of 310 remains; the total communicant membership, 10,885, with 7,682 baptised children.

There might have been many more admissions to the daughter Church if the mission staff had been at its full strength. From all our centres comes the lament that the missionaries cannot shepherd the Congregations and conduct aggressive work amongst the non-Christians as they desire. 'The time has come,' says Commission I. of the Edinburgh Conference, 'when direct evangelism must be given the first place.' If that were made possible, the additions to communion rolls might easily be multiplied.

The figures of membership and native workers for past years are as follows:—

—	Communicants	Native Preachers	Native Pastorates	Congregations
December 1855 . . . . .	25	—	—	6
„ 1880 . . . . .	2,342	71	3	79
„ 1890 . . . . .	3,746	108	8	134
„ 1900 . . . . .	7,157	161	30	220
„ 1905 . . . . .	9,461	202	41	295
„ 1908 . . . . .	10,535	210	49	322
„ 1910 . . . . .	10,885	219	49	336

**The Contributions of the Daughter Church.**—The Christian Givings of the Mission Church for all purposes reached almost £5,000, an average of more than nine shillings over the whole communicant membership. Each Christian head of a house whose wife is also a Christian must have contributed therefore quite a month's income, a large proportion of the scanty earnings of our Christian folk.

**Native Preachers.**—The question of Preachers' salaries presses heavily on the missionaries. The invasion of Eastern Lands by the commerce and civilisation of the West has largely augmented the cost of living; rice twice or three times its old price, other prices rising in much the same proportion. Salaries adequate ten years ago are now much under a living wage. A preacher in the Swatow district asked to be transferred to another station, because there the sweet potato is a little cheaper than where he was labouring—the sweet potato being besides less nutritious than rice, which he can no longer afford. And because present salaries cannot provide reasonable food and clothing, not to speak of books without which a Chinese ministry like a home ministry cannot continue fresh and helpful, preachers are resigning, and the best young men of the Church are holding back from the sacred office.

The Swatow Presbytery is inaugurating an effort to add 50 per cent. to the income of the preachers within its jurisdiction. It is calling on its congregations to give larger contributions to the Preachers' Fund. But since the whole increase required (\$3,000) cannot be looked for at once from this source, the Committee is offering for three years to give a dollar for every dollar the native Church adds to the Preachers' Fund beyond the average of the last three years, stipulating only that givings to other Church Funds must not diminish.

As the position in regard to the salaries of native workers is the same in all our China fields, and in Formosa also, help on this scale will doubtless be needed all round, which will mean an addition of £500 to the annual appropriations for some years. But in no other way can competent workers be obtained.

**The Medical Work.**—A great throng of sick folk (65,000, of whom 24,000 were women) were dealt with in the twelve hospitals open during 1910, and most of them were healed of their diseases. To all of them the Christian message was addressed, and by all of them heard with some appreciation, because accompanied by kindly relief.

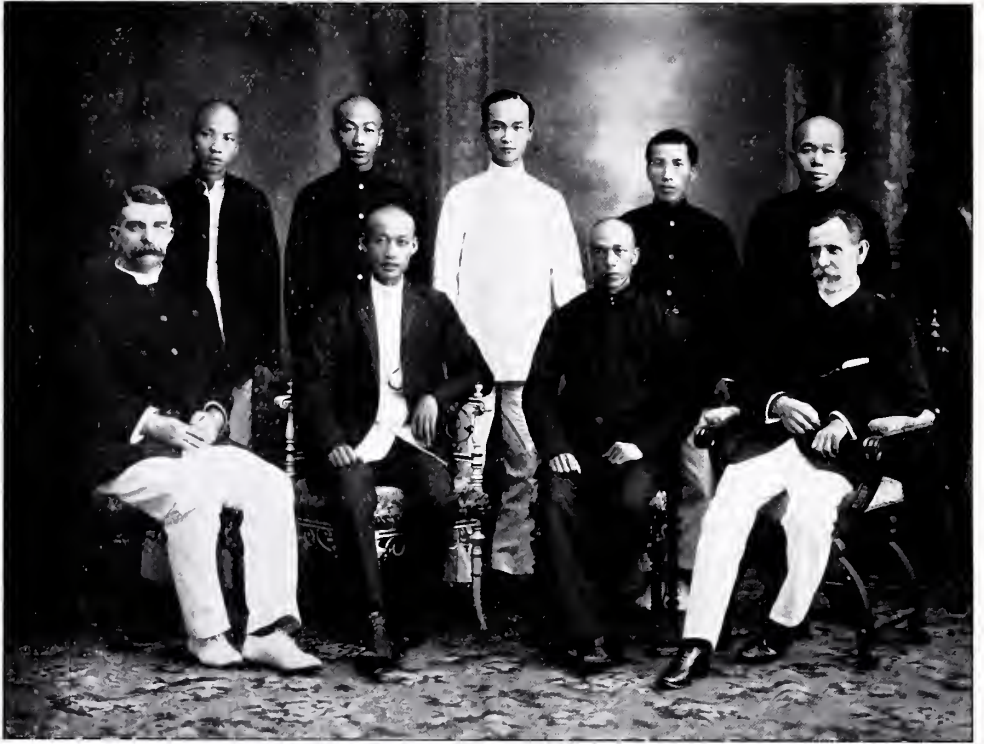
There were 11,482 in-patients, the best evangelistic opportunity of the hospitals, since to them the Christian story is told again and again. The 48,383 out-patients paid more than 87,000 return visits, the best evangelistic opportunity (Dr. Grant, of Chinchew, used to say) given by out-patients, who thus hear the Gospel a second and third time and begin to understand. Sickness opened 3,200 homes to the Christian doctor, and 2,325 patients were seen on medical itinerations, for which, however, the doctors, tied to their large, constantly crowded hospitals, seldom find time. The surgical operations numbered 6,365, of which about 2,000 were serious enough to require an anæsthetic. This great medical work cost the mission funds only £700, much less than £1 per bed. Several of the hospitals by means of fees and donations are, indeed, self-supporting, except for the salaries of the Mission doctors.

'Very pathetic is the faith of the sick in the powers of the Western doctor, coupled with a curious unwillingness to come to him at the beginning of an illness. One of Dr. Montgomery's patients (in Changpu) had tried all sorts of native prescriptions for a very serious trouble—in vain. He found his way at last to the Mission hospital, a dying man. But he refused to believe that the Mission doctor could not cure him.



THE FORMOSA MISSIONARIES

Back row : (left to right) Miss LPAJNER, Dr. J. L. MAXWELL, Mrs. MONCRIEFF, her little boy, Rev. HOPE MONCRIEFF, M. A.  
 Second row : Rev. D. FERGUSON, M. A., Miss LLOYD, Miss CAMPBELL, Rev. A. B. NIELSON, M. A., Miss BARNETT, Rev. W. E. MONTGOMERY, B. D.,  
 Front row : Dr. LANDBOROUGH, Mrs. FERGUSON, Miss BUTLER, Mrs. CAMPBELL, Rev. W. M. CAMPBELL, F. R. G. S., Miss STUART, Mrs. MONTGOMERY,  
 Rev. THOS. BARCLAY, M. A.  
 (Gathered in Tainan to celebrate the Missionary Semi-Jubilee of Miss BUTLER and Miss STUART).



Rev. WM. MURRAY, M.A.

Rev. J. A. B. Cook

THE PREACHERS' CLASS, SINGAPORE



SELITAR CHURCH, SINGAPORE



**The Situation in the Mission Field.**—In India opposition to the baptism of caste converts on the part of their friends and their own households is usually as vehement and bitter as when Missions in India began. Dismay and uproar invariably attend the public admission to the Christian Church of a man of high caste. But the anti-British feeling of a year or two ago has been appeased by the concession of constitutional reforms, and the boycott of the Mission services, part of the Swadeshi programme, has practically ceased. Once more a hearing is readily given to the Christian message, and if slowly yet certainly the way is being prepared for a great Christian ingathering.

The situation in China continues to be characterised by unlimited opportunity and tremendous urgency. The growing national self-consciousness of the Chinese people found expression in the demand of the Provincial Assemblies and the National Assembly<sup>1</sup> for the immediate establishment of constitutional government, and as a result a freely elected Parliament is promised for 1913 instead of 1917, the date previously announced.

These bodies had no executive or legislative functions, but they have already acquired very considerable power. The Governor of Kwangsi was severely censured at the request of the Kwangsi Provincial Assembly, because he had delayed enforcing the Anti-Opium decrees. High Peking Mandarins had to apologise to the National Assembly for various misdemeanours, and to promise amendment, in order to save themselves from impeachment. Two years hence China should be quite able to supply Parliamentary leaders and Cabinet Ministers, and automatic government pass into Constitutional Monarchy without serious difficulty. In that momentous change a strong Christian community would be of inestimable service to the Empire. Do we not again hear the note of tremendous urgency for the missionary advance?

Along other lines also there is marked progress. The Anti-Opium Crusade proceeds with manifest sincerity and wonderful success, even though here and there a Mandarin may be inert. Shansi and Szechuan, the chief opium-growing provinces, are almost bare of the poppy, and now China is asking from this country a more rapid diminution of the Indian Opium imports than originally agreed on, to meet its own marvellous progress towards the extirpation of the opium poppy. Surely the request will not be made in vain.

Chinese newspapers become more and more thoughtful and influential, and few of them are distinctly anti-Christian.

Anti-footbinding and anti-gambling Leagues, and decrees declaring English the language to be used for science and technology in Government schools, closing gambling dens, forbidding idol processions—such enactments are issued with startling frequency,<sup>2</sup> and if the 'vermillion

<sup>1</sup> The Provincial Assemblies have met twice; the National Assembly met for the first time last autumn. The Provincial Assemblies are elected on a 'silk-clad' franchise, officials, notables, graduates from Government Schools. Christians were not excluded from the list of voters, though few of them possess the requisite qualifications. The National Assembly was nominated, half (100) by the Imperial Government, half by the Provincial Assemblies. The deliberations of these bodies seem to have been conducted with much ability and good sense.

<sup>2</sup> The latest edict from the throne orders the cutting off of all queues—a command anticipated by many Chinese students.

pencil' could reform the Empire, reform would be swift and thorough. At least popular movements and government edicts of this order, if they do not procure immediate obedience, mean what is a vital help to the Christian propaganda, the education of a national conscience.

And Missionary opportunity runs through it all. This great people is eager to become strong, and it recognises that Western institutions and Western methods contain the secrets of strength. And so the men and women who carry the Gospel message have almost everywhere a ready and patient hearing : how long that may be so, who can tell?

Even Mandarins and Viceroy understand and admit at last the disinterested and benevolent aims of the Christian enterprise. The Governor of Kiangsi tells local officials and the gentry that, 'when they tie themselves to old usages and imprison their minds in old notions, then trouble arises (between Christians and others), for which the Christian religion is in no wise to be blamed.' The Provincial Assembly of Shansi invited Dr. Timothy Richard to pay them a visit, and gave him a royal reception when he came. As this attitude becomes commoner in high places mission work will be freed from many embarrassments.

Manchuria has long been to our Church sacred ground, because it holds the grave of William Chalmers Burns. And now one of our own sons has found there also his last resting-place, Dr. Arthur Jackson, of Birkenhead, a brilliant student, a splendid athlete, a man of the rarest devotion, who died a hero's death in the fight with the plague which is ravaging that great province. He went out last autumn under the United Free Church to teach in the Moukden Medical College. He was asked by the authorities to take charge of the quarantine quarters at the Moukden railway station. At that post of peril he did noble service, till he himself was stricken, and after a day's illness passed away, only twenty-six years old, at the threshold of what promised to be an exceptionally useful life. to the consternation and grief of his colleagues and of the whole city.

The Viceroy, Hsi Liang, made a remarkable speech at the largely-attended funeral service. 'His Majesty, the King of Great Britain, shows sympathy with every country where calamity comes,' he said. 'His loyal subject, Dr. Jackson, moved by that spirit which rules his Sovereign, and with the heart of Christ Who died to save the world, came to our aid when we besought him to help our country in its hour of distress. Daily, where the pestilence lay thickest, amidst the groans of the dying, he struggled to help the stricken and to stay the dreadful disease. Worn out by his efforts, the pestilence seized on him and took him from us long before the time. Our sorrow is beyond all measure, our grief too deep for words.'<sup>1</sup>

**The Westminster College Missionary Society.**—The fine missionary spirit which has always marked Westminster College is as ardent amongst the men to-day as it ever was. They conducted

<sup>1</sup> 'O Spirit of Dr. Jackson,' the Viceroy said in closing, 'We pray you intercede for the twenty millions of people in Manchuria, and ask the Lord of Heaven to take away this plague, so we may once more lay our heads in peace upon our pillows. In life you were brave; now you are a spirit. Noble Spirit, who gave up your life for us, help us still, look down with sympathy upon us all.'

# MISSION STATIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND IN CHINA

## REFERENCES

- Mission Centre
  - Centre & One Pastorate
  - ⊙ Two Pastorates
  - ⊖ Other Pastorates (chief stn)
  - ⊕ Affiliated stn. Organised
  - ⊖ Unorganised
  - ⊙ Organised atm. under Missionaries
  - ⊖ Unorganised
- Prof. City stn. thus:— CHIN-CHEW-FU  
 District City stn. thus:— TA-P-U  
 ⊖ Other Pref., ⊖ Dep., ⊖ District  
 Cities without E.P. stations

## INSTITUTIONS at CENTRES

- Shown by letters under the names:—
- H Hospital
  - WH Women's Hosp.
  - C Theological College
  - AC Anglo-Chinese Col.
  - B Boys' High School
  - G Girls' "
  - W Women's Training Sch.
  - P Printing Press
  - BI School for the Blind



Phien-shai

Study Circle campaigns in Manchester last autumn, and in London in January, with much enthusiasm and success. In a united Study Campaign in Woolwich they also gave effective help. Last year's Westminster plea was presented to a considerable number of congregations with good financial results. £370 was raised; £200 for the current expenses of the Tainan Theological College, the rest to be devoted to departments of the Formosa work in the care of Mr. Campbell.

This year the scheme which the students are putting before congregations is a development of the educational work in the Amoy region.

The Committee has promised a grant of \$2,000 towards the erection of two Higher Grade Primary Schools in the Swatow district, the rest of the cost (\$4,000) to be met by the Swatow Churches.<sup>1</sup> The establishment of such schools is a step in the process of elevating the standard of all the Mission schools, so as to meet the competition of the new Government Schools. The Mission High School is to have its entrance examination stiffened, and the country schools require therefore to carry the boys further on than is possible in the ordinary Primary School. Higher Grade Primary Schools are therefore to be planted at different centres in the Swatow district.

An advance of the same kind is on foot in the Amoy district, probably there a South Fuhkien Union scheme, and it is a fund to assist the building of schools of this new order in which Westminster men are now seeking to interest our people.

**Synod Deputies.**—The present visitation of the Church by Synod deputies in the Foreign Mission interest has now been concluded; the two London Presbyteries overtaken last of all. The deputies have everywhere been welcomed, and their suggestions for systematic arrangements for the gathering of mission gifts have in all cases been promised serious consideration. The thanks of the Synod are due to the brethren who have conducted this year's visitation, and especially to the Conveners, Mr. Wylie of Ealing and Mr. Ross of Redhill. Probably it would be expedient to delay a new visitation of this kind for two or three years.

**The Women's Missionary Association.**—To the home work of the Women's Missionary Association and to the labours of the W.M.A. ladies on the Field, the Foreign Missions Committee desires once again to accord a warm appreciation, many times already expressed. The wives of the missionaries also give much assistance in Girls' Schools and other ways of laying hold of the women and girls of our field for Christ. Of all this work it is impossible to speak too highly.

Negotiations between the Foreign Missions Committee and the W.M.A. Committee, and between both Committees and the Synod's Finance Committee, for the closer union at home and abroad of both

<sup>1</sup> A generous donation of £100 from a Bournemouth lady has taken the place of the first \$1,000 of the grant, leaving the Committee responsible for the second \$1,000 when the second school is built.

sides of the mission are still proceeding, and will be reported on by the General Purposes Committee. It is expected that definite proposals will be ready for submission to the Synod of 1912.

**The Foreign Missions Executive.**—In the home administration of the Mission, with the Synodical Committees meeting only three times a year, much responsibility is necessarily laid on the Executive. The Committee has long sought to strengthen the Executive by obtaining the appointment to it from each Presbytery of some one who could attend the monthly meetings of the Executive at his own charges. For years two or three of the Presbyteries have been able to find such men, and their presence and counsel have been of the greatest service. But it would be an invaluable accession to the Executive, beside ensuring the confidence of the whole Church in the conduct of the Mission, if this representation of Presbyteries could be completed.

The difficulty has been financial, and might be surmounted (it is suggested) if all the Synodical Committees' Executives held their monthly meetings on the same day or on two successive days, the Presbyteries each sending up one representative to all these Executives. At the request of the Committee, the General Purposes Committee is now considering this question. The gain would be great, if there were at least one minister or elder from each Presbytery able to maintain the continuous interest of his Presbytery and its Congregations in the progress of the work, and in the problems which are constantly emerging in this great enterprise, the hand and heart of the Church stretched out to give the story of the cross to the non-Christian world.

### AMOY DISTRICT.

*(Including the Stations superintended by the Missionaries resident at the centres, Amoy, Yungchun, Chinchew, and Changpu.)*

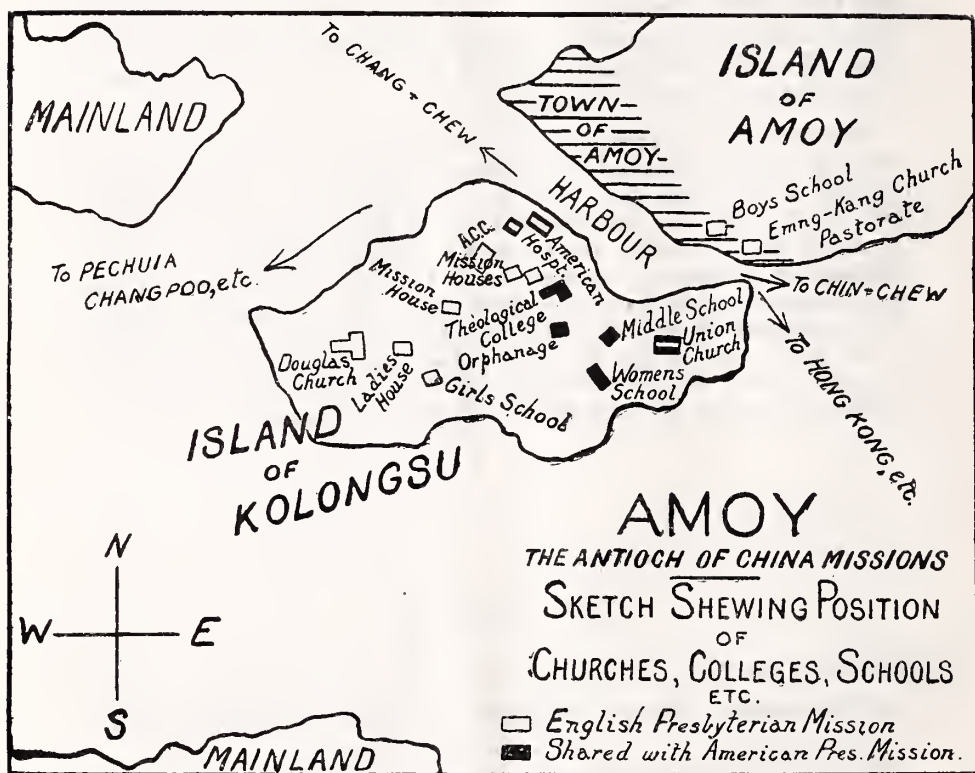
To Amoy, our oldest Mission centre, Dr. J. Young was appointed in 1850; from 1851 to 1854 Mr. Burns beside him. The first resident Protestant missionary in Amoy was the saintly David Abeel, a minister of the American Reformed Church (1842-5). In 1884 the London Missionary Society established its Amoy Mission.

The Amoy district has an area of 18,000 square miles; population, three or four millions; district and population divided about equally between the three Protestant Missions—American Reformed, London Missionary Society, and our own. The city of Amoy (150,000 inhabitants) is on the island of Haimun, at the mouth of the Dragon River. The chief Mission institutions (Colleges, Schools, Mission houses), and the residences of the foreign community are on the small island of Kolongsu.

## I. AMOY.

**The Mission Staff.**—Rev. George M. Wales and Mrs. Wales, Rev. James Beattie, M.A., and Mrs. Beattie; Mr. H. F. Rankin, F.E.I.S. (Principal of the Anglo-Chinese College) and Mrs. Rankin; Mr. H. J. P. Anderson, M.A. (Second Master in the Anglo-Chinese College) and Mrs. Anderson; Misses Macgregor, Symington, Noltinius.

**Ordained Chinese Ministers.**—Revs. Kho Seng-iam, of Chi-bay (or Kim-chi); Ng Jit-cheng, of Chioh-chi; Iu Hwai-tek, of Emung-kang (a suburb of Amoy), along with Lim Po-tek (a Native Missionary supported



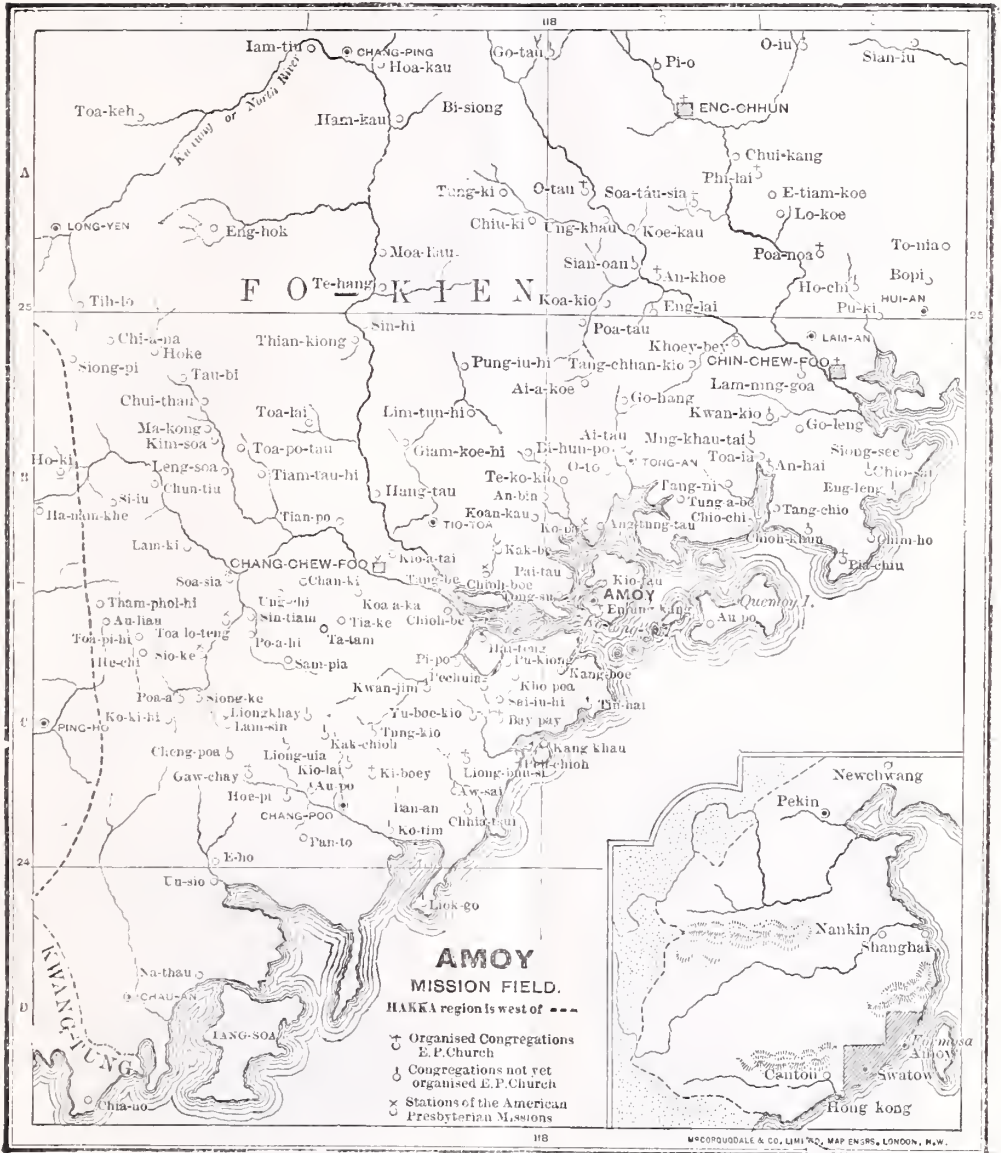
by the Amoy Churches), the late Pastor of An-hai (Kho Kat-beng), and Iu Nai-hu, House-master in the Amoy Anglo-Chinese College.

**The Theological College.**—In the Theological College the three Amoy Missions are united.<sup>1</sup> Last year there were 23 Students; 9 English Presbyterian, 2 American Reformed, 11 London Missionary Society, and 1 supported by the Native Church Mission.

Of the rebellious students of a year ago, the majority have apologised, and (if they pass the requisite examination) are now to be readmitted to the College. There has been no trouble in 1910, and the men have

<sup>1</sup> The Amoy Congregational Union has just resolved to withdraw from this Union and again to train its preachers in its own Theological College.

worked well. The College tutor having resigned, Mr. Kho Seng-iam, pastor of the Kim-chi Church, was acting tutor during the first term--his congregation paying his salary, while the College Board supplied his



pulpit.<sup>1</sup> Mr. Kho filled the post with 'energy, ability, and tact.' During the second term, a pastor from each of the Missions gave six weeks to the College.

<sup>1</sup> The College Board would willingly have paid Mr. Kho's salary, costing more than pulpit supply. But the congregation preferred the other arrangement that they might keep hold of their minister!

The standard of the Theological College is to be raised, and only students who have passed through the Secondary School to be admitted; applicants not so well prepared to be taught in Bible Schools, one in Chinchew (already established) and a second in the South part of the Amoy field. 'A curriculum embracing more advanced studies will then be introduced into the Theological College,' Mr. Beattie says.<sup>1</sup> It is hoped that the Bible Schools may be financed and managed by the Native Church.

In the usual Theological and Exegetical Studies, Mr. Beattie was assisted by Mr. Warnshuis (American Reformed), Mr. Joseland (London Missionary Society), Mr. Campbell Brown, and the acting tutors. Chinese Classics and the Mandarin dialect (which it is increasingly necessary preachers and pastors should know—the speech of educated Chinese all over the Empire) are taught by two Chinese teachers.

Ample practical training was furnished in the wards and the Chapel services of the American Reformed Amoy Hospital; in services in the local preaching halls; in Sunday school classes, and in evening Evangelistic meetings in a factory for canning vegetables, fruit, milk, &c., on Kolongsu Island.

**The Anglo-Chinese College.**—Of last year's 182 enrolled lads, 48 were sons of Christians, and 40 more had some connection with the Church. The first term's work was much hindered by disaffection caused by one of the teachers,<sup>2</sup> who had to be dismissed. When peace was restored good work was done though with numbers for the time reduced.

'The number of boarders,' writes Mr. H. J. P. Anderson,<sup>3</sup> 'keeps well up, and there is great need for more accommodation. More than half of the pupils are boarders, who on the whole do better work, while we have more chance of moulding their lives along Christian lines.' The classes take up the usual branches of an English education, but the competition of Government Colleges compels a gradual remodelling of the curriculum. The use of modern methods in the teaching of Chinese books has been serviceable and has made the lads keener in the study of Chinese Classics. 'This is as it should be.' The Chinese staff was composed of four teachers and one pupil teacher for English, and five teachers of Chinese Classics, and one of Mandarin.

Bible Lessons are regularly given, and at morning worship the 'Pilgrim's Progress' has been gone through—the boys greatly interested in Christian's story. Several lads from Christian homes have joined the Church, and two from non-Christian families have taken a bold stand as Christians. The College Y.M.C.A. meetings

<sup>1</sup> Mr. Beattie is Principal of the College.

<sup>2</sup> He demanded the help of the College in an outside case. The Board wisely refusing to interfere, he got the boys to side with him. Two boys had to be expelled, and others punished. Resenting the discipline some of the boys brought in rats to which poison had been given and which were found in the College dying—meaning so to create the belief that the building was plague-infected!

<sup>3</sup> Mr. Rankin was at home on furlough most of the year.





REV. D. MACIVER, M.A.



REV. WM. RIDDEL, M.A., M.D.



DR. ARTHUR JACKSON



DR. PRESTON MAXWELL

REV. MR. MONCRIEFF, M.A.

PRESBYTERY OF CHINCHEW; AT A YUNGCHUN ORDINATION



MRS. PRESTON MAXWELL

REV. HENRY THOMPSON

PREACHERS: YUNGCHUN DISTRICT

will probably grow into Bible Study Circles.<sup>1</sup> The Y.M.C.A. has an athletic side as well; football and hockey favourite games. Sport days are held with competitions for all the Mission Schools. But a good recreation ground is still a desideratum.

In the conduct of Mr. Rankin's class, much kind help was given by Mr. Beattie, Mr. Brown (L.M.S.), Mr. Mackenzie (Y.M.C.A.), and Messrs. Hamilton and Robertson, two Singapore cadets learning the Amoy dialect. Mrs. Anderson and Mrs. Beattie were also valued workers; Mrs. Beattie's singing lessons much appreciated. The London Missionary Society has given £200 yearly, and had two seats on the Board of Management ever since the College was established. Financial difficulties have compelled the L.M.S. Directors—only temporarily, they hope—to withdraw from this share in the College.

**The Union Middle (Secondary) School.**<sup>2</sup>—There were 57 boys in the first term, 50 in the second term.<sup>3</sup> Of the 57 who began the year, 21 belonged to our own Mission. There is a good native staff, whose salaries have had to be considerably raised to meet the much-increased cost of living.

The standard of this school also is being raised, and during a transition period of three or four years, there will be a Higher Primary Grade Department—the entrance examination being gradually stiffened until a really High School standard of preparation can be exacted. The conduct of the boys was good, and they continue to be greatly interested in the regular and systematic Christian teaching.

**The Normal School.**—It is a new enterprise of the American Reformed Mission, but all the Missions will profit by a supply of trained teachers; and into Government Schools also, in the present dearth of competent teachers, the Normal School may send Christian men, who would not indeed be permitted to give Christian teaching in school hours, but whose influence and example would incline their pupils towards the Christian faith.<sup>4</sup>

**The Pastorates: Pechuia.**—Pechuia Church (in Mr. Beattie's care) lost its pastor six years ago. The scene of the first conversions in our Amoy Mission, it has in recent years been much weakened by quarrels, one of which (arising out of the removal of a child's body from the grave) became a Presbytery case. Mr. Tan Soan-leng, of Chinchew, is now under call to return to Pechuia, where he spent ten years (1877-1887). If he should listen to the call, it would almost certainly mean a second Pechuia revival.

<sup>1</sup> Mr. H. S. Mackenzie has gone to Amoy to establish a branch of the English Y.M.C.A. He will seek to lay hold of young men in business and the civil service. The Committee gladly gave a small grant (£25) towards the initial expenses of what ought to be a most helpful agency.

<sup>2</sup> The three Missions are harmoniously united in the conduct of the Middle School. The Principal is Mr. Pitcher of the American Reformed Mission. (The Congregational Union is withdrawing from this institution also.)

<sup>3</sup> In all Chinese schools there is some diminution in numbers in the second term—boys falling out, mostly because not previously sufficiently prepared.

<sup>4</sup> In Foochow one of the Government schools is entirely staffed by Christian teachers, provided by the Y.M.C.A. at the request of Government.

In Kwa-jim, the chief out-station of this pastorate, a Christian graduate, Ong Beng, has suffered much persecution—driven from his home, his family scattered, taunted by unfriendly people for continuance in a faith which has wrought for him only disaster, but firm in the faith all through. The Changchew Taotai has sent an arbitrator to Kwa-jim, and Mr. Ong is to be compensated for his losses.

**The Douglas Church.**—This Church (on Kolongsu Island, the gift of Mr. John M. Douglas, in memory of his brother, Dr. Carstairs Douglas) is overcrowded every Sunday by a Congregation exceeding four hundred Chinese Christians resident in the island and pupils of the Mission Schools. The services are conducted by the missionaries and the Amoy Chinese ministers. Mr. Beattie wonders if any generous friend would provide a new church for this interesting Congregation.

**Kimchi and Chioh-chi Pastorates.**—Of the pastorates specially in the care of Mr. Wales, he has a note on two.

**Kimchi** did not see much of its able and zealous pastor last year. For six months he was acting-tutor in the Theological College. Then he went to Manila to raise a capital fund for his School. He brought back over \$5,000, and more is promised; part of it to be spent on village schools. 'All the money was raised from non-Christians, most of whom, or their forbears, had emigrated from the Kimchi district. The connection of the School with the Church was accepted as sufficient guarantee of straight administration!' A litigation over an alleged right of way through the Kimchi School ground is likely to be happily settled as a result of Mr. Kho's visit to Manila. The claim was financed by non-Christians in Manila, who have now become friendly, and some of the chief Kimchi opponents may ere long become active members of the Church. 'Some of the young men have been teaching twenty other young men to read the Bible in Romanized. They have started a Bible Study Circle (fifteen members), meeting on Sunday evenings. Kimchi is a Congregation strong in Bible reading, prayer, and evangelistic zeal.'

**Chioh-chi** has an evangelistic pastor. 'When I visit the station he always comes out with me preaching and selling gospels and tracts. There is always a good opportunity here; quite recently we two sold over sixty gospels in a single morning.'

The passing away of an old woman of eighty-nine, a member of the Kimchi Church, has deeply impressed both Christians and non-Christians. She came to the Church only in her extreme old age, and she never attained any clear grasp of Christian doctrine. She was the only Christian in a large household, and the Sunday service became the very centre of her life. When she knew she was dying, of her \$300, she gave \$100 to a relative, and \$170 to the Church, reserving \$30 for her funeral expenses—a settlement with which her family was satisfied. No Christians were present at the moment of death, but her heathen relatives, in telling the story of the end said, 'God must indeed be true.' 'Listen to the singing,' she cried. 'Do you not hear the beautiful singing?' A little later she said, 'God is coming, God is coming, clothed in white'; and then she passed away to the Lord Whom she truly trusted and loved.

**The Life of the Church.**—Christian liberality grows, but ‘this year we have exercised an economy of home funds which the Chinese describe as cruel.’ The harvest was poor for want of rain,<sup>1</sup> and those native workers whose salaries come from the Christians have had hard times. Sunday Schools make way, with more voluntary teachers. The pastors are earnest and faithful workers, and they and the prominent office-bearers have much influence outside the Church. With the Anti-Opium Movement, the Reform Movement, the establishment of good Government Schools, and all that goes for national progress, the Church is in absolute sympathy, and the non-Christian community begins to appreciate its helpful influence. But it needs reviving—an access of spiritual power to make all its machinery of real avail.

Proposals for union between Amoy Presbyterians and the Christians connected with the London Missionary Society are meantime set aside. The Congregational Churches seem afraid that they would be absorbed by the Presbyterians, whose organisation is more compact and strong, and who have been trained to joint action in Presbyteries and Synod.

A change of Taotai became the occasion of an interesting official recognition of the Mission force. A farewell banquet was given to the retiring Taotai by the officials, literati and merchants of Amoy.

At the moment anti-foreign feeling was strong, and of the foreign Amoy community none were invited except the missionaries. At the graduation ceremony in the Amoy Government High School, several missionaries were present, and addressed the students. And when last October Anti-Opium Commissioners from Foochow<sup>2</sup> visited Amoy, a great meeting (upwards of 1,000 present) was held in one of the American Reformed Churches in Amoy city. The local mandarins and the leading citizens of Amoy attended. At the close a huge pile of opium pipes was burned in the outer court. The Chairman was the President of the Amoy Anti-Opium Society. Some of the Schools (Government and Mission) sang songs, several of which had been prepared by the Commissioners. A native pastor, Mr. Warnshuis, Mr. Beattie, one of the Commissioners, and a Government teacher, all spoke. ‘A great deal of genuine enthusiasm was manifested.’ (Mr. Beattie.)

‘There is practically no planting of the opium poppy now in this region,’ and every effort is being made by the Chinese to put an end to the opium vice. Old smokers must take out licences which specify the quantity of opium they may buy, and the shops at which alone they may purchase. ‘Young men who smoke are placed in the Opium Refuges. Few men and women are now acquiring the habit. The mandarins and gentry seem to be quite in earnest, and the Christians are co-operating, and taking advantage of the Refuges for preaching.’

<sup>1</sup> The drought was severely felt in Kolongsu, and it was feared that the Anglo-Chinese College might have to be closed. In provinces further north there was distress, amounting to famine, and necessitating large relief funds.

<sup>2</sup> They were sent by the Fukien Viceroy to examine into the working of the Anti-Opium regulations in the Amoy district. The missionaries gladly complied with a request for help.

'The native supply of opium having ceased, the price of the foreign drug has risen enormously, and smuggling of opium, morphia, or cocaine is profitable, even if it succeeds only once in ten times.' (Mr. Wales.) Farmers planting the poppy forfeit both crop and land. The keepers of opium dens are publicly exposed in the cangue (the Chinese pillory). Smoking is forbidden in public baths, wine shops, inns, &c. The owners of such buildings, if smoking be permitted, will lose the property if they knew; if they did not know they will be still fined. Yamen officials and other public officers must not smoke, on pain of fine and dismissal. If a smoker is too poor to pay the fine, he must make it up in so many days' work, and no substitute is allowed.

**The Fukien Provincial Assembly.**—'It has had stormy meetings,' Mr. Wales says, 'over the question of a budget. The high mandarins were boldly arraigned for mal-administration, and finally apologised and promised better behaviour in the future. By a process of successive concessions the Assemblies are gradually acquiring an authority not in the original constitution. Their real strength is the large body of public sentiment behind them'—a hopeful proof of the growth of a healthy national consciousness.

## II. YUNGCHUN.

**The Mission Staff.**—Rev. Henry Thompson and Mrs. Thompson; Dr. Preston Maxwell and Mrs. Maxwell; Misses Ross, Ewing, J. Ewing.

**Ordained Chinese Ministers.**—Revs. Khu Thian Un, of Yungchun, and Lim Chiam-to, of Pi-aw.

Yungchun is a sub-prefectural town of 10,000 inhabitants. The first resident Missionary, Dr. Cross, was sent out in 1893.

**The Stations.**—There are not wanting signs of growth in grace and knowledge. 'When I was reading 1 Corinthians xv. and came to the verse, "Christ died for our sins according to the Scriptures," I saw the truth clearly,' a young man of It-taw said. At Soa-pi-thau one of the Christians gives part of his house at a very low rent for a chapel. He is a shopkeeper, and when market day (held once every five days) falls on a Sunday, his shop is closed. A blind preacher is stationed here and the place seems hopeful.

'Many more stations could be opened if we had the men and the money,' Mr. Thompson writes. 'During my last itineration I passed through three large villages which would form capital centres. In one of them we can always have the use of an upper room over a shop from a friendly non-Christian. North of Yungchun we have reached the limits of our dialect. But there is a wide district to the west practically unoccupied. It-taw is near the L.M.S. work on the west, but north and south of it there is still much land to be possessed.'

At the Monthly Preachers' Meeting the Pi-aw pastor is the leader, and has infused some of his own evangelistic energy into his fellows. The preachers occasionally come to Mr. Thompson for three or four days of Bible study.

**The Anti-Opium Crusade.**—'Pretty much a dead-letter here'—proclamations forbidding the use of opium openly disregarded; the mandarin's secretary a smoker. In many villages the proclamations are not even issued. No opium is grown in the district.

'The only signs of Reform in Yungshun are (a) foreigners are much more respected than they used to be; (b) a police force has been established in the city; (c) two or three men have cut off their queues; (d) in one Government School the Gospel of Mark is said to be read as a class book.'

**The Medical Work.**—In the six months before Dr. Maxwell's furlough the in-patients were 559; out-patients, 1,915; patients seen in their own homes, 269, and on itinerations, 35. Patients have again begun to come from the Go-tau district, to the North-west of Yungchun, where the old fables about the manufacture of medicines out of the bodies of patients had again obtained credence. A medical visit to Go-tau restored confidence.

A student who had finished his five years' course in the hospital was appointed assistant, and took successfully most of the obstetric cases outside, and most of the minor surgery, taking charge also of the hospital shop. He is now pursuing further studies in Japan, but will come back when Dr. Maxwell returns, and the hospital is reopened. When Dr. and Mrs. Maxwell were leaving for home there was an extraordinary display of kindly feeling. The hospital meets all its expenses by means of donations and fees.

By the help of Mr. Thompson and the Yungchun pastor the evangelistic services have been diligently carried on, and proofs of interest have not been lacking.

### III. CHINCHEW.

**The Mission Staff.**—Rev. C. Campbell Brown and Mrs. Brown; Rev. Alan S. M. Anderson, M.A.; Mr. Reginald A. Rogers, B.A.; Dr. Paton and Mrs. Paton; Misses Graham, Ramsay, Duncan, MacArthur, Mackay; Drs. Edith Bryson and Louisa G. Thacker.

**Ordained Chinese Ministers.**—Revs. Tan Soan-leng, of South Street, Chinchew; Ngo Hong-pho, of West Street, Chinchew; Ko Tsui-hong, of Eng-sek; Ng Chhong-hai, of An-khoe; Ngo Siu (or Ng Tiong-heng), of Phoa-noa; Tan Khun-tsoan, of Khoe-a-be; Si Kiet-siong, of Siong-see; Si Lim-tit, of Anhai; Lu Iok-se, of Koa-kio.

**The Bible School.**—The New Chinchew Bible School (14 students) is for men of little previous education preparing to be evangelists. It is hoped that a similar School for the Southern part of the Amoy field will be set up in Changchew by the American Reformed mission.

The training is to be mainly in a knowledge of the vernacular and 'character' Bible, with some Chinese Classics and composition. The Pastor of the West Street Church, two Chinese graduates, and an elder

in one of the City Churches, who is a trained teacher, are the staff; Mr. Campbell Brown<sup>1</sup> and Mr. Alan Anderson superintending.

There was much popular dislike of a Government census in this district, the people dreading that returns may be made use of by the mandarins for extortionate taxation. Opium cultivation has almost ceased near Chinchew, and the opium dens in the city are mostly closed.

**The City Pastorates.**—At the crowded opening service in the new Church, South Street (seating 600 people, erected without any help from Mission funds),<sup>2</sup> there was 'beautiful singing'; a great advance on days when a slight approach to a tune was wonderful! Mr. Tan Soan-leng has thirty-four years of honoured service behind him—in Pechuia and Chinchew. A new out-station (Go-tui-chhi, nine miles from the city) has been opened by Mr. Rogers; he and the Bible School students conducting the services alternately: 'capital audiences.' Besides its out-stations, the West Street Church has regular evening street preaching. On a stand hangs a lamp, and beside it a scroll on which is written the text for the evening in large characters. Here also the 'crude men' exercise their evangelistic gifts.

**The Outlying Pastorates.**—Mr. Campbell Brown does much itinerating in the Chinchew district.

He reports that the pastorates make progress, spite of decimating plague<sup>3</sup> and clan fights and failure of crops. Mr. Ngo-Siu has been twenty years in Phoa-noa, and has 'great personal influence' in the town. There are new Church buildings at Eng-leng (Engsek pastorate), a manse and a Boys' School; at Tang-chhan-kio (Khoea-be pastorate) a new Church; at Ankhoe a new Church and School (the School a gift from one of the missionaries); a Girls' School at Eng-leng (the gift of the lady missionaries). The Sin-koe services (Engsek pastorate) are conducted by Eng-leng members. For a new station (Au-be) in the Koa-kio pastorate the Koa-kio Christians offer to pay half a preacher's salary. There is trouble here and there from the Roman Catholics, and at Anhai a demand on Christian shopkeepers for an idol-tax threatened difficulty, but has not been pressed.<sup>4</sup> A kindly story comes from Hamkang (Siongsee pastorate). The Preacher, who had a monthly salary of £1, died some months ago, leaving debts up to \$100, chiefly due to members of his own Congregation. The debts were generously cancelled, and the widow helped. She is now in charge of a Mission Girls' School.

The son of an Englai Christian was long abroad, his father fearing that his boy was lost to the Church. He has returned, and tells that he never forgot how he was taught by Preacher Ba<sup>5</sup> to read the Bible

<sup>1</sup> The Shanghai Presbyterian Press (American) is publishing at its own initiative and expense a new edition of Mr. Brown's Chinese Commentary on Philipians.

<sup>2</sup> The Chinese raised \$1,500, Dr. Barbour gave £50, and the missionaries contributed some \$1,500.

<sup>3</sup> Plague inoculation by Dr. Louisa Thacker has checked the epidemic at some stations.

<sup>4</sup> By an arrangement in Anhai, dating from the time of Mr. Burns, Christian shopkeepers pay a larger rent, and their landlords meet these claims for temple dues.

<sup>5</sup> Mr. Campbell Brown has written the life of Preacher Ba ('A Chinese St. Francis'), whose burning devotion is still after many years an inspiration in Chinchew Churches. The book is to be published both in Chinese and in English.



and to pray. He has now married a Christian girl and sent his younger brother to the Bible School, providing besides for all the family.

Mr. Campbell Brown took part in a successful Keswick Conference in Hingwha, between Chinchew and Foochow, attended by 4,000 people. 'The West Street pastor went with me, and spoke with power at separate women's meetings.' This pastor and the Hochhi preacher accompanied Mr. Brown in a well-received evangelistic mission to a group of villages (Toa-lo-khoe) visited for the first time two years ago, when the preaching met with a good deal of opposition.

**The Medical Work.**—The hospital in-patients numbered 893; out-patients, 1,559; sick folk seen in their own homes, 783.

'The year of the great drought,' so Dr. Paton characterises 1910. 'The last bad drought was forty years ago.' To get the water for the hospital, 'instead of occupying an hour or so daily from our own wells, now takes five men the best part of the day to carry from wherever they can manage to get a supply.'<sup>1</sup> The hospital is self-supporting. Dr. Paton had one fee of nearly £40, and a gift of £25 from the Presbyterian Church of Australia.

The Isolation Wards have been in demand for cases of plague and malignant fever. There have been patients from Yungchun district since Dr. Maxwell came home on furlough; from Amoy, since the lamented death of Dr. Otté (American Reformed Amoy Mission doctor), and from Hui-an, since Dr. Turner (L.M.S.) came home on furlough. Happily Dr. Paton has a competent assistant, Mr. Yap, now an elder in the South Street Church. In the Women's Hospital, in-patients were 124, out-patients and those seen in their own homes, 1,292.

**The Schools.**—Captain Dawson, of Tunbridge Wells, who supports Mr. R. A. Rogers, has added to his generous help by promising £100 annually, to relieve the mission funds of any charge for the upkeep of the schools.

Young China was in troublesome evidence early in the year. One of our boys spoke in uncomplimentary fashion of his own school to a Government High School boy. The Mission School boys were indignant, and because the offence was not severely punished, there was a rebellion. The storm died away, and (says Mr. Anderson), 'we have everything to be thankful for in the present behaviour and spirit of the boys.'

Most of the 130 boys (34 in the High School, 96 in the Junior School) are of Christian parentage or connection. These boys are of all classes (sons of mandarins, of literati, of small shopkeepers, of farmers, of rich men who have been abroad, and of widows so poor that they need to be helped to pay the school fees). But there is no class feeling amongst them. The Christian boys 'show a nice spirit, and some give promise of fine character and scholarship'—and at least 'some give clear evidence of having made the great decision.

The drought affected the school wells also. The mission buildings are in the highest part of the city, usually an advantage; a disadvantage in a very dry season.

Ka Un, the fatherless grandson of a big literary man, has been in the Junior School for a year, and has improved so much in behaviour and bearing, that his grandfather promised to send his young brother also. The grandfather became unwell, and the idols were sent for, under protest from Ka Un. 'They are of no use,' he said. 'You should worship God.' His grandfather, like most literary men, cared little about the idols, but Ka's mother was very angry and beat him. His brother is not to come to school, and but for the grandfather Ka-Un himself would have been kept away. 'He is a regular little pickle, but, I believe, has really got some hold of the truth.'

Hong po, a High School boy, in his second year, the son of a military official, had never done well at any other school, but his parents are greatly pleased with his keenness and progress now. A wealthy man, who goes on business to Manila, wished to send a servant to live in the school with his boys, and cater for them separately. That could not be allowed; probably he will rent a house, in which his boys and some others may live and be day pupils. Of the non-Christian boys most are of the better class.

The schools are adopting the Government curriculum, involving a raising of the standard. 'We already teach Algebra, Geometry, and Physics (including the elements of Mechanics, Hydrostatics, Pneumatics, Light, etc.). We must now do all this more thoroughly; and add Chemistry, Trigonometry, and probably also Conic Sections and any other branches of Science or Mathematics required for University scholarship standards.'

'Football has become quite an institution with some of the other schools in the city, following our lead. We make quite a speciality of map-drawing, and our maps are now being ordered by schools all over this province. I took some to Kuliang this summer, for an Educational Exhibit we held there, and got orders for over 30.' The (Christian) Educational Association of Fukien, which meets in Kuliang (Mr. Anderson, President) is maturing plans for standardising Fukien Schools, and bringing about hearty co-operation in the educational work of all the Fukien Missions.

'Our more directly spiritual work, which makes all the rest worth while, consists of the daily morning worship with the boys of the High School, varied by a weekly visit to the Junior School, and another to the Bible School. One has to make one's own opportunities of speaking alone to boys about the claims of Christ. The language is now no barrier, but a wonderfully usable vehicle. Few Sundays pass without my having a service in one of the two city churches, or a full day's preaching in some Mission-station outside the city. Our older Christian boys are always ready on a Sunday to go to a Mission-station. They also conduct Sunday Schools for small children at both the City Churches.'

Mr. Rogers has passed his first language examinations with much credit. In the Upper School he has been teaching English.<sup>1</sup>

<sup>1</sup> 'It is somewhat trying, when despite frantic appeals to analogy of sound and my best demonstrations of the elementary principles of voice production, a boy says "ban" instead of "man."'



AN ANTI-OPIUM COMMITTEE (non-Christians): YUNGCHUN



ANTI-PLAGUE INOCULATION: YUNGCHUN

DR. PRESTON MAXWELL



HOT-WATER BATH: PIAW  
(The river behind)



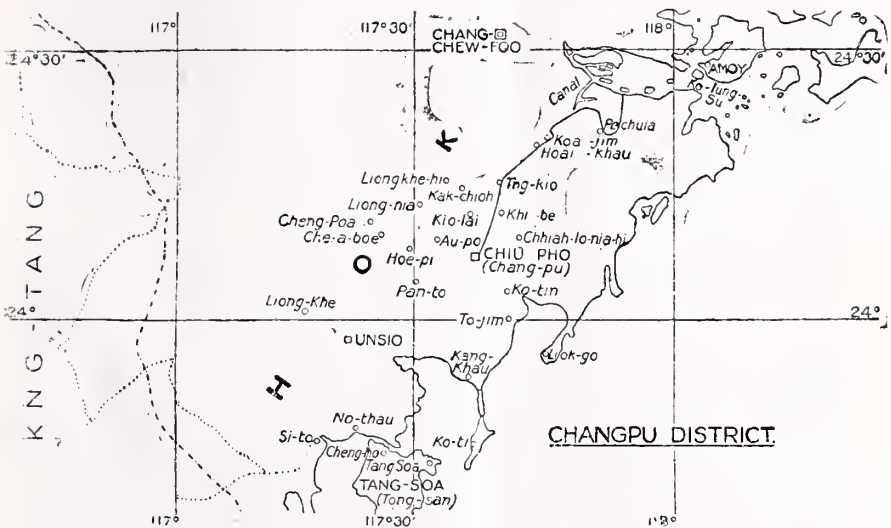
STREET IN BE-THAU  
(A new Yungchun Station)

He finds the Chinese boy lovable, though—a boy! Of his Sunday village work he says: 'It is a great joy to be able to say even a little, and to sell by the wayside small tracts, or illustrated sheets of the parable of the "Prodigal Son"—a story easily intelligible to the ordinary Chinese. Filial and unfilial sons figure very really in their social and domestic economy.'<sup>1</sup>

#### IV. CHANGPU.

**The Mission Staff.**—Rev. John Watson and Mrs. Watson, Rev. H. W. Oldham; Dr. J. Howard Montgomery and Mrs. Montgomery; Misses Maclagan, Lecky, Edith Herschell.

**Ordained Chinese Ministers.**—Revs. Ngo Pay, of Changpu; Lim Bengtek, of Unsio; Ngo Aw-kun, of Gaw-chay; Chi Chheng-kiet, of Kio-lai; Li Sin-to (of Bay-pay); Yu Un-sin, late of Liong-bun-see; Na Jukhe, of Liong-bun-see; Tan Khe-hong, formerly of Kio-lai.



To Changpu (20,000 inhabitants 40 miles south-west from Amoy) a preacher was sent in 1879. In 1889 Mr. Gregory and Dr. Howie settled in Changpu. At Dr. Howie's death, in 1904, the Mandarins wanted to worship at his coffin.

**The Pastors.**—The Khi-bay pastor died during the year,<sup>2</sup> and there does not seem any early prospect of the two vacancies in the district being filled.

The preachers do not desire calls. As preachers their salaries, paid through the Mission, are sure. As pastors they would have more

<sup>1</sup> 'Chinese who have been abroad see the folly of idol worship. The trouble is that they seem to feel no particular need for salvation from sin.'

<sup>2</sup> Tan Giok-iong of Khi-bay was 'one of our most experienced pastors, and we feel his loss in many ways.'—(Mr. Oldham.)

responsibility, 'and less security for their support' (wholly derived from their congregations). 'Some of the preachers can preach well and do good work on the Sundays,' if less than they might during the week.

**Church Visitation.**—To this both Mr. Watson and Mr. Oldham give much time and strength. 'The Churches need a deeper spiritual experience,' Mr. Oldham says: 'If only the sense could sweep through the Church that the things we preach are profoundly real!' Sometimes there are outside troubles.

In the village of Boe-lim, three miles out of Changpu, where a good many of the 1906 rioters lived, there was subsequently a turning towards the Church, and a house was provided for a Mission School. By-and-by, with some help from the missionaries, a larger house was fitted up, and given to the Mission for ten years. A good preacher was sent up; Sunday services were also begun. Then some of the villagers, abandoning idolatry, refused to pay idol money at the festivals, whereupon the headmen objected that Sunday services were not in the agreement, and they had to be stopped; the preacher on week-days to have worship with any who came to him. A big idol festival came on, and one of the men who had before refused to pay the idol assessment was appointed an official for the occasion, idol-meats left at his door, with many threats if he should still hold back. On the following Sunday he brought his last idol to Mr. Oldham in Changpu, which meant a complete break with idolatry. Next day he took cholera, and in a few hours passed away. Some time later the Missionaries refused to interfere in a quarrel between an occasional worshipper and another man. The worshippers are dissatisfied, and the school may have to be closed.

**An Itineration.**—As an illustration of an important branch of the work, a description of a tour will be of interest.

On the way to a preachers' meeting on the island of Tangsoa, Mr. Oldham, with a preacher and a colporteur, spent a night at a village near the end of a long narrow sandy peninsula reaching towards Tangsoa, their sleeping room given by a man who sometimes goes to the nearest chapel, seven miles away. In the evening they preached outside to an attentive crowd. Crossing to Tangsoa, joined there by the Tangsoa pastor (who is supported by the Native Missionary Society) and two more preachers, they gave next morning to preaching in the streets. In the afternoon they had a meeting for the Christians, and in the evening an old Changpu medical student, now in practice in the town, lent his shop for a preaching hall. Next day the little party divided and preached in several villages. Another day they spent first at a market, then at a village (Cheng-ho), where there is a small chapel and a little congregation, in much distress because of the suicide of a young widow, a Church member. Back to the mainland, after a Sunday at Si-to (the Church 'not progressing'), they went to Na-thau. Here the Christians had some time before been induced by the Changpu pastor to promise so many days to evangelistic effort. But the drought had compelled more time to be given to their fields, and had besides brought on them the taunts of their neighbours. 'You said, God could send rain and you prayed: Where is this God of yours.' Then the Church had got mixed up with a lawsuit—the other side 'appealing to the Roman Catholics. Mr. Oldham's three days' visit cheered them, but the lawsuit is a great misfortune. Of the whole tour Mr. Oldham

says: 'The people everywhere are willing to listen to our message, and some of the seed sown finds its way into hearts.'<sup>1</sup>

**Preachers' Meetings.**—Besides the regular preachers' gatherings for Conference and evangelistic preaching, Mr. Watson and Mr. Oldham had meetings with the preachers (in three groups) for special Bible Study. But already most of the men know much more of the Bible than their congregations, and 'they do not realise how little they really know.' It was the less educated men who got most help.

**The Schools.**—Except the Changpu School, a Boarding School with 35 boys, from which boys go up to the Amoy High School, the Mission Schools in this district are all primary. The Unsio School has 40 boys, mostly from non-Christian homes. The other twelve schools are small, from ten to fifteen or twenty in each. 'The old style (native) schools are greatly reduced in number, and only in two or three of the larger towns have modern schools been established. The new education the country people regard as foreign and unnecessary.'

**Church Building.**—Of the three considerable towns in the district, Changpu, Unsio and To-jim, only Changpu had up till now a church at all worthy of the town. The Unsio Christians met in the school. The To-jim Christians had only an old Chinese house, dark, and dirty, and with no place for the women. A new church and manse have been erected in Unsio, and church and manse are being built in To-jim, round about which there is a populous countryside. The Changpu church is being enlarged without cost to the Mission—foreign and Chinese donations about equal.<sup>2</sup> In Unsio and To-jim the new buildings have been made possible by the gift of a friend, the local Christians assisting. A new school is also being built at Chi-a-be.

**The Medical Work.**—The in-patients numbered 507; out-patients, 2,079; sick folk seen in their own homes, 90; and on itinerations, 2,058—a large increase on the figures of 1909. The eight students work well and make good progress in their studies.<sup>3</sup>

A widowed mother 'thought she was dying,' Mr. Montgomery says, 'and urged two weeping sons, who were watching me trying to check severe hæmorrhage from her lungs, to make a public stand for Christ. Between her gasps for breath she told them to think of the hospital preacher. They had known him for years.' Did they ever know him speak an untrue word, deceive anyone or speak harshly of his neighbours? No, they said. Could they say the same of their own companions? Again

<sup>1</sup> The Bible Societies have put three colporteurs into the Changpu district. The members of the Changpu C.E. Society do a good deal of preaching on Sunday afternoons.

<sup>2</sup> The Changpu congregation is liberally minded. At a thankoffering service this year its collection was close on \$100, the missionaries expecting at the most half that sum; 'owing to the long continued drought, rice is exceedingly dear, and in some places water has to be bought.'

<sup>3</sup> Two have finished the five years' course, and now go into private practice. 'One of the two is a deacon in the church, the other the C.E. Secretary. Both will be much missed. But they will be helpful in the churches in their own towns.'

they said, No.<sup>1</sup> 'The work of the past year has been the most spiritually fruitful of all the years I have been here.'

An unusual number of the patients have learned to read. 'A Changpu man brought his nine-year old boy to the hospital—a distressing illness, needing daily treatment for some time. The father bought a Bible and began to read it. He joined a class the pastor organised, never missed a lesson, and acquired an astonishing knowledge of the Bible. He now attends the Church, takes part in the weekly prayer meeting and may soon be baptised.'

Dr. Montgomery's first visit to Unsio, two or three years ago, will be remembered, the crowds who thronged to him for help, the preaching from morning to night, and his flight from the town when his medicines were exhausted, and a throng of sick folk were at the door clamouring for relief. Last year he spent twelve days there, Mr. Watson, Mr. Oldham, two pastors, four preachers and two cool-porteurs<sup>2</sup> taking the preaching in hand. More than 2,000 cases were dealt with, and the stir attracted great crowds besides. Each day they had an 8 a.m. service in the new church; then while the patients were being seen in a side room—nearly 200 most days; one day, 245, the dispensing lasting from 8.30 to 2 or 3 without a break—half-hour services alternated with half hours of individual dealing. Arduous work, but 'we believe it was blessed to many.' (Dr. Montgomery.)

A covered shelter has been built in the hospital courtyard (costing \$120: provided out of hospital funds),<sup>3</sup> under which most of the daily dressings are done, to the great comfort of doctor and patients.

### SWATOW DISTRICT.

*(Including the stations superintended by the Missionaries resident at Swatow, Chaochowfu, and Swabue.)*

#### I. SWATOW.

**The Mission Staff.**—Rev. Dr. Gibson and Mrs. Gibson, Rev. P. J. Maelagan, D.Phil., and Mrs. Maelagan, Rev. J. Steele, B.A., and Mrs. Steele, Rev. H. F. Wallacé, M.A., B.D., Rev. T. W. Douglas James, B.A.<sup>4</sup>; Dr. Lyall and Mrs. Lyall, Dr. Whyte and Mrs. Whyte; Mr. William Paton (Missionary Teacher) and Mrs. Paton; Mr. Alfred W. Edmunds, B.A.I., Missionary Teacher; Misses Black, Harkness, Brander, Paton; Drs. Nina H. Beath and Marguerite Ross.

In 1856 Mr. Burns and Mr. Hudson Taylor preached in and around Swatow, Mr. Burns' headquarters for the next two years. The City of Swatow has a population of 25,000.

<sup>1</sup> A blind preacher, added to the staff last year, has done good work, teaching the patients hymns and reading the Scriptures to them. A great many have learned to read for themselves, which gives them access to the Bible, Pilgrim's Progress and other books. The two Christian coolies not only attend faithfully to their own work, but give valuable help in teaching the patients Christian truth.

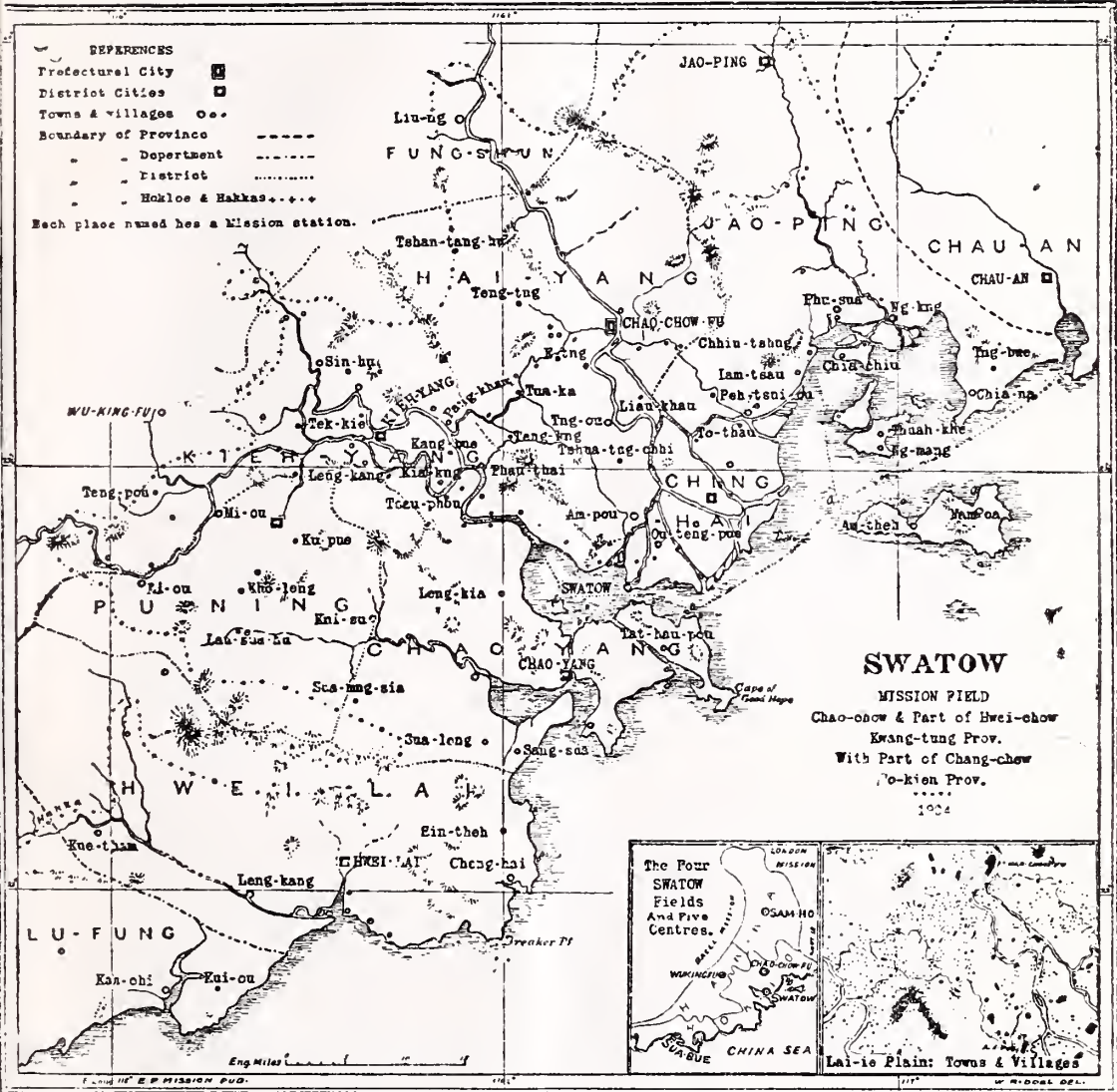
<sup>2</sup> A preachers' meeting had been arranged for the same days.

<sup>3</sup> Fees and donations meet the hospital expenses. Dr. Montgomery had a gift from the Australian Presbyterian Church, and £30 from a gentleman in India who had visited Changpu.

<sup>4</sup> The Rev. R. W. R. Rentoul, M.A., goes out in autumn, probably to Wukingfu. Mr. Douglas James will be located either in Chaochowfu or Swatow.



Ordained Chinese Ministers.—Revs. Lau Chek-iong, College Tutor, Hau It-tsho, late of Sin-hu, Kuan Chip-seng, of Iam-tsau, Lim Huang, of Kieh-yang, Lim Kau, of Kah-chi, Lim Siu-thien, of Chia-na, Ng Siu-teng, late of Mi-ou, Te Hu-nguan, late of Swabue, and Lim Chiang-tsau, late of Swatow.



The Theological College.—There were 20 students, 7 of them freshmen, of whom 6 were from the High School. They were taught in two classes by Dr. Maclagan, Mr. Steele, and the College tutor. Mr. Steele had the students and the High School boys together for a weekly lecture on Chemistry. At morning and evening worship the tutor expounded several New Testament books. Mr. Lau remains

in the College as tutor, much to the satisfaction of the missionaries. Mrs. Garden Blackie has given a kind donation of \$1,000, the interest to be a College bursary.

**The Anglo-Chinese College.**—‘A good year,’ Mr. Wallace<sup>1</sup> reports 63 boys on the roll; the fee \$40 per annum; seven Chinese assistants. The Chinese teacher of English has left—‘my right hand since the College was opened.’ A successor came from Singapore, a Swatow man, who promises well. It is difficult to secure qualified teachers; many much more lucrative positions being open to men of ability and education.

The lads who have finished the five years’ course can read and write English fairly well. In arithmetic, algebra, geometry, physiography, physics, chemistry, the geography and history of China, and in their own language they have made good progress.

There are daily Bible lessons and a College Sunday afternoon service. But open profession of Christian faith is especially difficult for the student class, who despise idolatry, but are apt to turn proudly from the ‘foreign’ religion. The members of the College Y.M.C.A. have grouped themselves into helpful Bible Study Circles. A Y.M.C.A. Conference was held last autumn in the Theological Seminary of the American Baptists, lasting for seven days.

**The Middle (High) School.**—Thirty-three boys at the beginning of the year. Of the ten who left a year ago, five entered the Theological College; two became medical students, two went to the Anglo-Chinese College, and one became a teacher in the Boys’ Elementary School. Mr. Paton has two good resident assistants, besides a teacher of Mandarin and a graduate who gives lessons in Chinese Classics and Composition. Mr. Steele’s Chemical Lectures and Dr. MacLagan’s Bible Lessons were much appreciated. More than half of the boys are Church members; three added to the church last year. One promising boy died during the summer vacation.<sup>2</sup> The Presbytery hopes to set up the first of the new Higher Grade Primary Schools at Kieh-yang this year. The High School standard will then be raised, as in Amoy, to bring the School at least up to the level of the best Government High Schools.

The School gave a public athletic exhibition, three other schools taking part. *Defeats were taken good-naturedly.* ‘By the kind permission of the Commissioner of Customs, our theological students and the High School boys play football twice a week in a field belonging to the Customs.’

To keep the boys in good health a rather more generous diet has had to be provided, though now food is double its old price. Each boy costs the Mission \$36 annually. The school fee (\$21 annually) may, by and by, be raised.

**Elementary Schools.**—In the Swatow district, 40 Boys’ Elementary Schools, with 710 pupils. The school fees average \$2

<sup>1</sup> Mr. Wallace chivalrously postponed his well-earned first furlough for a year, so that before he comes home Mr. Edmunds may have such a grip of the language as to be able to take over full charge of the boys.

<sup>2</sup> Sang-ngi. ‘one of my best-beloved pupils,’ died of dysentery, passing away in the peace of a perfect trust in Christ. His father takes every opportunity of ‘witnessing to the power and love of Him Who was with his boy to the end.’

per annum. Government schools are devoting much attention to military drill. 'In our Christian Schools some of the teachers have taught a kind of Swedish drill, with precision and smartness.' The Elementary Girls' Schools number 28, with about 430 pupils. The Girls' High School, in charge of Mrs. and Miss Paton, has 57 pupils, average age about 16. Many applicants for admission had to be refused for want of room.

**The Revival.**—The year has been made remarkable by a season of quickening, begun under the Chinese lady evangelist, Miss Yu, last spring, and continued and extended through the labours of the Wukingfu College tutor, Mr. Phang Khi-fung, and others, like him stirred by Miss Yu's meetings. The later meetings have been marked by a good deal of excitement. But there has been a real work of the Spirit of God.

The awakened national feeling touches the Church. Chinese Christians are in avowed sympathy with the best features of the reform movement. And they begin also to be 'less willing to be guided by the foreigner. Long years of teaching and experience are giving them courage to let go leading-strings, which is only as it should be.' Christians and non-Christians alike, in considerable numbers, are cutting off the queue.<sup>1</sup> All classes live more expensively than used to be the case.

Like the other Mission centres, Swatow is understaffed. The business side of a large Mission grows in its demands—keeping of accounts, superintending the Printing Press, Bible translation, care of the Bookshop, repairs of Mission buildings, are some of the duties which require much time and labour. The native pastors and workers loyally help; but the work would be greatly more fruitful if the Mission band could be adequately reinforced.

**The Printing Press.**—New editions of the Scripture Catechism (25 pages, 500 copies); *The Peep of Day* (91 pages, 350 copies); 'The Two Friends' (57 pages, 400 copies); and a Primer of eight pages (4,000 copies), besides Sunday Lessons (1,000 copies), and *The Church News* (450 copies monthly), 100 copies of a Memorial Service on the occasion of the death of King Edward VII., along with much miscellaneous work (certificates, statistical returns, &c.) represent a large turn-out for an old-fashioned press. The Bookshop continues its useful work as a distributor of Christian literature throughout the Swatow region. Its income for the year was \$2,060.965; expenditure, \$117.717 less.

**Colportage.**—The British and Foreign Bible Society and the National Bible Society of Scotland each give a colporteur to the Swatow Mission. Both men work satisfactorily; sales 59 Bibles, 111 New Testaments, 1,781 Portions and (by the Scottish Society's colporteur) 8,788 tracts.

**The Medical Work.**—The hospital in-patients numbered 2,462; the out-patients, 7,292; sick folk seen in their own homes, 641. The

<sup>1</sup> Mr. Steele tells us that 'a good deal of opium was formerly grown South of Chaochowfu, but that has been stopped. The suppression of production of opium and its distribution and consumption is genuine and effective in our field.'

total cost of this great work to the Mission funds was the home drug bill of £78. In the Women's Hospital the in-patients were 1,125, the out-patients and those seen in their own homes, 4,501.

Dr. Whyte,<sup>1</sup> who has been in charge of the Swatow hospital (with its 230 beds) since Dr. Lyall came home on furlough, pays his senior colleague (our senior medical missionary, more than 31 years on the field) a well-deserved tribute.

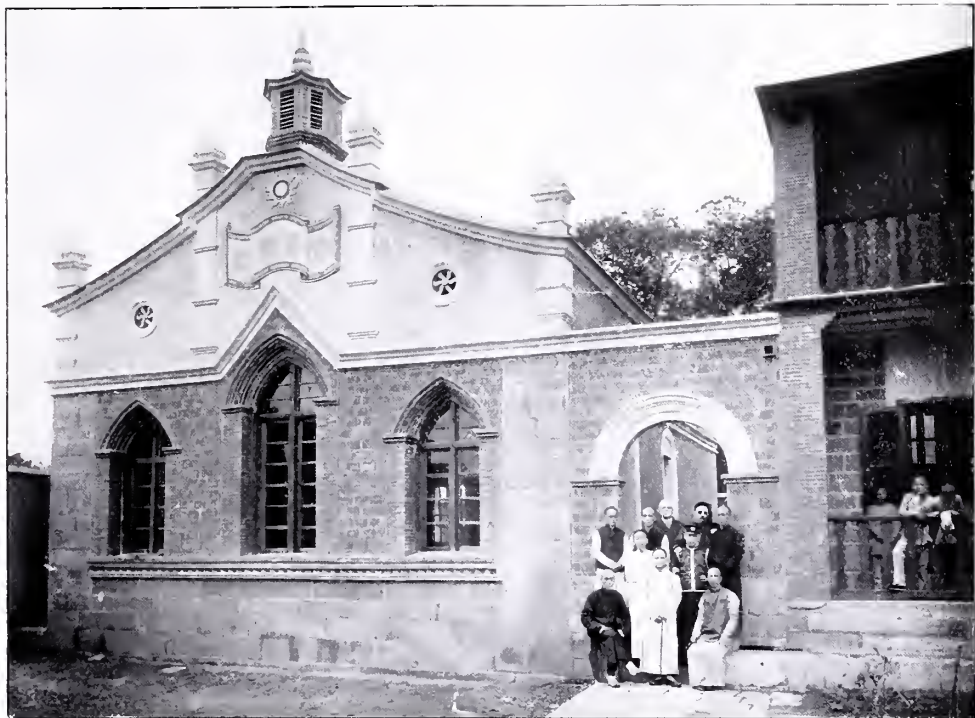
' Apart from his reputation (both for kindness and for ability) he himself is so well known that almost every sick man has friends who are ready to say, " I know Dr. Lyall and Dr. Lyall knows me ; I'll take you to him." Perhaps in no country more than in China is there such a desire to have " a friend at Court " ! To be the Senior Doctor in the Port is something, to be well-known is more, to have and deserve a great name as a wise physician and a competent surgeon is a fine thing, but to deserve the reputation for careful treatment and kindness that Dr. Lyall has, *that* is the greatest asset that the Mission Hospital possesses.'

Some of the Swatow merchants presented Dr. Lyall with a beautiful gold medal when he was leaving on furlough. They have subscribed a sum of \$600 for hospital improvements, which it is proposed to spend on the introduction of the electric light. Water from the hills is about to be brought into Swatow, a boon to the Hospital and to the Mission houses and schools.

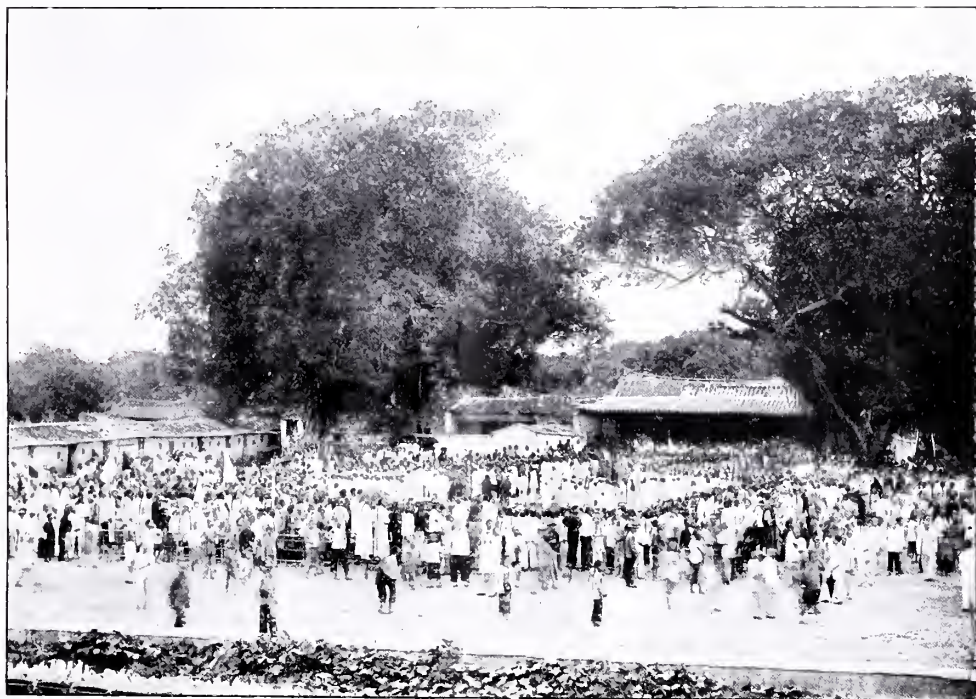
A threatened epidemic of smallpox at the Chinese New Year induced a large number of vaccinations; the missionaries, then the Chinese Christians, then many of the non-Christians. An actual epidemic of cholera also brought many patients. ' Thanks to the liberal use of saline infusion many cases recovered. . . Temples often provide accommodation within their precincts for patients about to die. Several such cases were successfully treated in the large temple recently built opposite the hospital. Some patients were affected by diseases caused by parasites—one kind known only in North Formosa, and another in Shanghai. One is often surprised and horrified at the awful ravages wrought by fell disease and revolting remedies. But through it all lies our road to the hearts of a people *well worth working for.*'

There are morning and evening hospital services. The evening service is taken in turn by the hospital students, who were much influenced by Miss Yu's meetings. A Biblewoman ministers to the women patients and the children, many of whom ' go home with the nucleus of the Gospel message, enshrined in some hymn, taught them by a woman who may not be " learned " in a Chinese sense, but who has the Love of God in her heart and scores of Gospel Hymns on the tip of her tongue.'

<sup>1</sup> Dr. Whyte went out in 1903 as Dr. Lyall's colleague. Since then he has been ten months alongside of Dr. Lyall; the rest of the time alone in Swatow or acting as furlough or emergency doctor in one of the other mission hospitals.



Rev. HENRY THOMPSON  
HALL OF CHINCHEW BOYS' SCHOOL



A SPORTS DAY: CHINCHEW SCHOOLS  
(In the Military Drill Ground)



IN THE WOMEN'S HOSPITAL, CHINCHEW



CHINCHEW: WEST STREET SUNDAY SCHOOL  
(Primary School)

## II. CHAOCHOWFU.

**The Mission Staff.**—Dr. Cousland<sup>1</sup> and Mrs. Cousland, Dr. Wight and Mrs. Wight ; Misses Gillhespy and Wells.

**Ordained Chinese Ministers.**—Revs. Heng Liet-kip, of Chaochowfu, and Lim Mo-tsai, of Peh-tsui-ou.

Chaochowfu (250,000 inhabitants) is the seat of a Taotai who governs the districts in which the Swatow and Chaochowfu Missionaries labour, the South and North Hakka fields and the Swabue district, with a total population of 11,000,000. Visits by Mr. Lechler (of the Basel Mission) in 1848, Mr. Burns in 1856, Mr. H. L. Mackenzie in 1858, were brief and stormy. In 1888 Dr. Cousland settled in the city.

**The Medical Work.** In-patients numbered 771 ; out-patients, 3,328 ; sick folk seen in their own homes, 368.

Dr. Wight is 'ably helped,' he says, by his assistants and students, who were all much stirred by Miss Yu's evangelistic services last spring. A Chinese non-Christian boy lately asked admission as a student. But Christian lads who are eager to study medicine have the first claim. In the daily services and the visiting of the wards, Mrs. Wight, Miss Wells, and Dr. Wight himself all take part, along with the native workers.

A Christian man came to the Hospital for cancer of the leg. The growth was removed, but the disease returned and the man came again. The necessary operation, amputation at the thigh, would be perilous. 'The result is in God's hands,' he said. 'If I die I'll get the joy of Heaven the sooner, and if I recover I'll be free from this useless, painful leg.' On the operation table, at his request, one of the assistants commended him to God, and then he calmly faced the issue. Happily, he made a good recovery. As a contrast, a young man, who came from a village not five miles away to have his eyes seen to, had never heard of the one God or of Jesus Christ.

Through the generous help of private friends the hospital equipment has been greatly improved. Land was bought adjoining the women's wards, on which two blocks of private wards were built. An operating theatre and other useful additions were provided. The new wards are for women, or for a husband and wife, or a mother and son: \$3 monthly charged for such patients, sometimes less for those who are very poor.

**Revival Meetings.**—'Numbers of our people' (Dr. Wight reports) 'came in from outlying Churches to the Chaochowfu meetings, which followed Miss Yu's Swatow and Wukungfu meetings. Some came from Swatow (mostly women). After the addresses (clear, sound Gospel teaching), the people were exhorted to pray aloud, to make confession of sin and seek forgiveness and blessing. Almost at once the whole assembly would begin to pray, some quietly, others (especially the women) so vehement that they almost screamed; sobbing and crying from some; men and women seized with convulsive trembling, all of which we had to tell them

<sup>1</sup> Dr. Cousland's connection with Chaochowfu is nominal; he is lent to the China Medical Missionary Association under an arrangement which expires at the end of 1911. During the year the Chaochowfu station has been supervised from Swatow.

did not prove the Spirit's presence. Still, the meetings have given us abundant cause for thankfulness. The Church is much more awake than a year ago, and to many the words "sin," "grace," "Holy Spirit" have an entirely new meaning.'

### III. SWABUE.—THE YOUNG PEOPLE'S FIELD.

**The Mission Staff.**—Rev. David Sutherland and Mrs. Sutherland; Dr. R. Chalmers.

**Ordained Chinese Minister.**—Rev. Phe Chek-li, of Tua-ua.

The first baptism in Swabue (10,000 inhabitants) was in 1894. In 1896 our Christian Endeavour Societies accepted responsibility for the support of this sub-centre, and in 1898 Mr. Sutherland became their first Missionary. The Mission is now laid on all the young men and women in the Church, Christian Endeavour Societies, Guilds, Fellowship Meetings, Literary Societies, Ministers' Bible Classes not connected with Sunday Schools, and also those not belonging to any Society.

**The Stations.**—The Tua-ua pastor and people are well-knit together. The Swabue pastorate is still vacant; the young preacher liked and the people content. They support the preacher at Chiap-cheng, a station started by the School Y.M.C.A.

The Swatow Presbytery last autumn appointed deputies to visit congregations in the interests of the Preachers' Fund. One of them was the Swabue elder; a busy man, yet in three successive week-ends (Saturdays, Sundays and Mondays), he visited congregations—afterwards asking us in the weekly prayer meeting to give thanks that one congregation has increased its contribution from \$36 to \$60, and another from \$46 to \$90. Mr. Sutherland notes an 'eager expectancy' in the congregations. They have heard of the revivals in Korea and Manchuria, and are talking to each other about spiritual things. There is a definiteness and earnestness in public prayer, and a new desire to study the Word of God.'

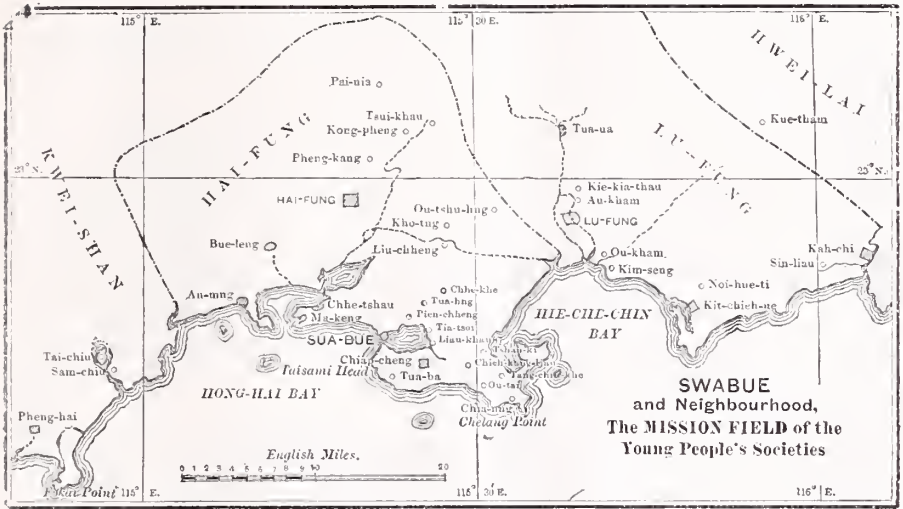
Swabue, like all our centres, calls for reinforcement. The School should have a missionary always on the spot to advise and help. The other Churches develop in organisation and activities, requiring more supervision and counsel. 'And evangelising—as needful to-day as ever it was. How is it to be done? By giving us another missionary.'

**Leakages: Their History.**—'Here is a preacher of a happy, attractive disposition. Shopkeepers salute him at their doors, Elders of the town give him a friendly nod in the street, teachers welcome him into their schoolrooms, and he gets new hearers into the Church. But after two or three years he goes to another station, and many of the hearers drop off, though they do not go into heathenism again. I have been impressing on the office-bearers and members who are the permanent element in the congregations that on them lies the responsibility of looking after these people. So with the school boys from non-Christian homes, who gain a considerable knowledge of Scripture history, who can repeat the



Catechism, hymns, whole chapters from the Gospels. But, leaving school, they often cease to attend Church; perhaps forbidden by their parents. I have repeatedly seen lads, from 17 to 20 years of age, coming to Church as new hearers, and finding the place easily in hymn-book and Bible. Six or seven years before they were at the Mission School.'

**The Schools.**—The High School (17 boys) has had to deal with Young China's exaggerated sense of its own importance. 'Sooner or later in the interest of good manners and good discipline there is a



collision between the powers that be and the powers that aspire to be—not a pleasant experience, but, like measles, you take it, and probably escape a repetition. We took it last spring, and two boys had to be expelled. Two boys owing to clan feuds could not return after the summer holiday, but we shall have them next year.'

The boys get a thorough grounding in Chinese Classics (from a Christian Chinese graduate), Chinese History from a remote antiquity (to be succeeded this year by European History in the Victorian period), Geography (China and the rest of Asia, and Europe), Arithmetic, Algebra, Elementary Science. During their school course they read all the New Testament and the Old Testament Historical books.

Five boys were recently received into the Church by baptism; one led to decision by reading the 'Pilgrim's Progress,' another by a conversation with another boy about the new birth. 'Each boy could give a good account of himself.'

Education is not a passion in the Swabue district. The seven Boys' Primary Schools are small; 58 boys in all. 'Boys are needed to look after the house, or watch the cow, or gather firewood'—reasons for keeping boys from school which seem strangely familiar! There are Girls' Schools at Swabue and three of the other stations.

**The Medical Work.**—In-patients, 494; out-patients, 1,900. Sick folk seen in their own homes, 80.

Till the end of May the hospital was in the care of Dr. Whyte who 'acquired here a wide reputation for successful treatment': (Dr. Chalmers). The native assistant did the work during the next six or seven weeks. Then the hospital was closed for some weeks. Dr. Wight was down during September, and only in October was Dr. Chalmers in charge. In July and August he assisted Dr. Whyte in Swatow.

**Cases.**—Our home doctors will be interested in a list supplied by Dr. Chalmers of some of his surgical and medical cases.

*General Surgery.*—Tubercular Cervical glands, Goitres, Malignant Breasts, Necrosis of Bone, Tubercular Bone Disease, &c. Tubercular disease is rampant in all its forms. *Ophthalmic Operations.*—Cataracts, Iridectomies, Inverted eyelids, chiefly the result of Trachoma (also exceedingly prevalent). The barber's methods as he works in front of his shop (*e.g.*, cleaning out the inside of the eyelids with a metal rod and a little water), account for much of this dreadful incapacitating affection. *Common Medical Cases.*—Phthisis, severe Anæmia, the cause of which is often difficult to determine, Splenomegaly, Malaria, Dyspepsia, Beriberi, and other forms of Peripheral Neuritis. 'A Cantonese lad, apparently dying, was carried into the hospital from a fishing boat lying in the bay, suffering from Beri-beri. He has improved rapidly, but the paralysis still persists. His boat left soon after and has not yet returned, and he lies solitary in the corner bed of the ward, not understanding what the others say, nor they him.'<sup>1</sup>

The women of the district have not yet overcome the fear of evil spirits and other hurtful influences which makes them dread the hospital, though they are willing to 'eat the Western doctor's medicine,' and Dr. Chalmers is freely called in to see them in their own homes. A girl in a neighbouring town suffering from a bad burn (from kerosene oil) required extensive dressing, only to be properly done in the hospital. They would let the doctor come to her, but would not bring her to the hospital, inventing all sorts of excuses; the real reason their superstitious fears.

Donations are scarcely to be got in Swabue, and as yet fees do not yield much. 'To our poor patients 5 cents. (1½d., the fee for the proper out-patient days) is half a day's food.' The Hospital Matron is 'a bright and happy woman.' A Swatow preacher is the Hospital colporteur.

## THE HAKKA COUNTRY.

### I. SOUTH HAKKALAND.

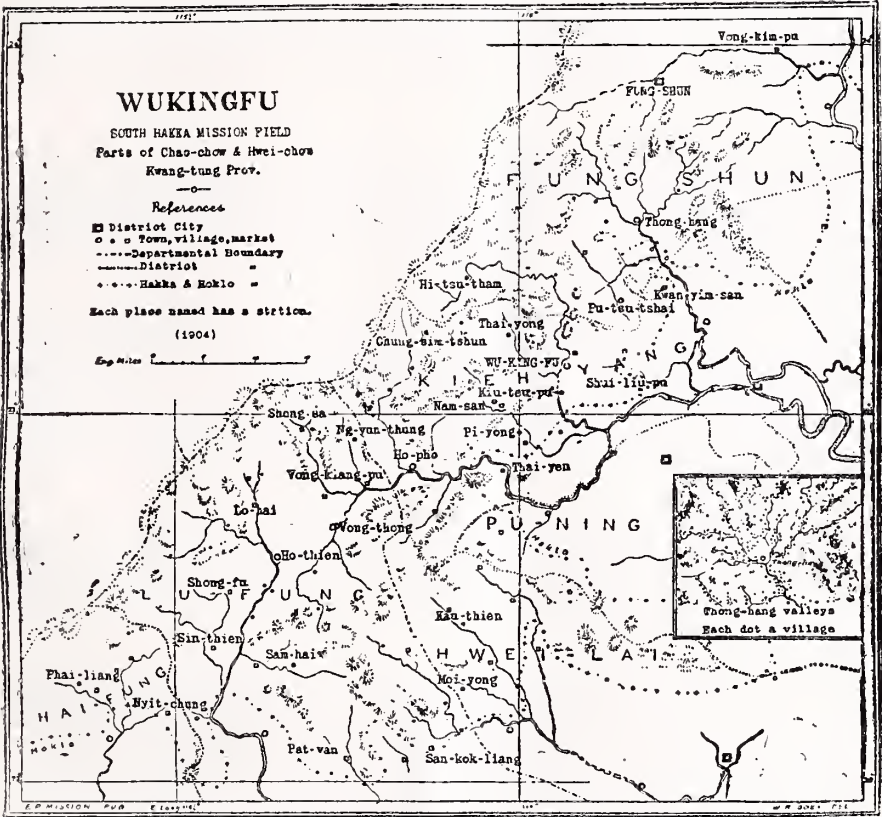
**The Mission Staff.**—Rev. Stephen Band, B.A., and Mrs Band, Rev. W. B. Paton, B.A., and Mrs. Paton; Misses Balmer, Laidler, Duffus.

**Ordained Chinese Ministers.**—Revs. Phang Khi-fung (College Tutor), Phang Tshiung, of Wukingfu, Tsen Mien-lu, of Thong-hang, Chhin Tet-chin, of Ho-thien, and Tshai Yung, of Ho-pho.

<sup>1</sup> Several dialects are spoken in the region from which patients come. The Cantonese fishing boats and salt-junks also send patients, who speak Cantonese.

Ho-pho was opened as a station by the Swatow Missionaries in 1871. A Missionary to the Hakkas was appointed in 1877. In 1882 Wukingfu became the Hakka centre—a cluster of villages (population 5,000).

**In Memoriam.**—The Hakka Mission is sorely weakened and in deep sorrow. Its two veteran leaders, able, devoted men, have passed away, Mr. MacIver on the 21st of June, Dr. Riddel on the 18th of October, each of them after 30 years of loyal, influential service.



‘Both were scholars, prizemen and students of the type that Aberdeen knows,’ writes Mr. Grant, of Nottingham, a contemporary of theirs in their student days. ‘We who knew them then, praise God for them, *par nobile fratrum*, foundation stones apostolic in the Church of China. Dr. Riddel was a year behind me, and though we worked together in the Free Church Students’ City Mission, each of us had his own diocese. But I knew him enough to know him to be a man always good and true and genial, preparing himself well and faithfully for the service of his Master. Mr. MacIver and I were class-fellows at Old Aberdeen Grammar School, King’s College, Marischal College, and the Aberdeen Free Church College. One memory comes back to me often. We were

together a good deal at the end of the Arts' Course, and one evening MacIvor said to me, almost abruptly, "Do you know anything of conversion, Grant?" I knew him for a "bairn of God" better than he knew his sonship himself. I brought him to hear Reginald Radcliffe, at that time addressing meetings every night in the Free South Church. MacIvor's Highland instincts did not respond readily to Mr. Radcliffe's methods. But I constrained him to stay to the after meeting, and a few minutes later we were both standing together making or renewing our profession of personal faith.'

The Synod will value this tribute to the two missionaries. They both served the Church and the Master right nobly as pioneers of what is now an extensive, much-blessed Mission; 'the Hakka Church,' as the South Hakka Report says, 'a lasting memorial of their labours.'<sup>1</sup>

**The Theological College.**—14 students, 8 of them freshmen; 2 of the 8 from the Native Missionary Society's district in Kiangsi. The College Tutor (Mr. Phang Khi-fung) having been much engaged in following up Miss Yu's meetings; the Wukingfu pastor has given some help in the classes.

'The students,' Mr. Band says, 'were greatly interested in Miss Yu's meetings. The Middle School teacher took down her addresses almost verbatim, and they are now being printed in our *Church News*. Some weeks after Miss Yu's visit a new sensitiveness of conscience showed itself in the students by confessions of offences which Chinese custom regards very lightly, authenticating the movement as a genuine work of the Holy Spirit.'

The students take the Sunday services at two stations, Nam San 10 miles distant and Kiu-teu-pu 4 miles distant, and also at Yut-shau-yong 10 miles distant, requiring a walk of 20 miles and two services! They also take morning worship in the Hospital, and visit the patients in the wards once a week.

**The Revival.**—'What a help a revival would be!' Dr. Riddel wrote in last year's South Hakka Report. A few months later it came. The reports of Miss Yu's<sup>2</sup> Swatow meetings awakened expectation, and a sermon on Sin preached to the young people just before she came greatly moved a whole class in the Girls' School.

'Miss Yu has a winning personality,' Mr. Band writes, 'a simple, modest demeanour, and much tact and sympathy in dealing with individuals. There was a certain crude literalness in her Scripture exegesis, but her illustrations especially gripped attention. Her influence on the girls and women was especially deep; but scholars, students and office-bearers in the Church all bore testimony to the new conception of the

<sup>1</sup> The children of Broughty Ferry West United Free Church twenty-five years ago sent out a Communion service to Wukingfu Church, then a very small congregation.

<sup>2</sup> The possibility of a native lady evangelist in China is one of the tokens of the new China. A few years ago it would have been unthinkable.

possibilities of the Christian life which came to them, and many decisions were registered which we trust will bear fruit in days to come.'<sup>1</sup>

The College Tutor's sympathetic translations of her Mandarin into the Swatow and Hakka vernaculars helped greatly, and his meetings since in the Swatow and Hakka districts have been wonderfully blessed. 'A man of much ability,' Mr. Band says, 'he has always been a prominent figure in Church assemblies; but he has now developed greatly in spiritual experience and in preaching power. His literary name, Vun San (mountain of learning), well expresses the esteem in which the Chinese held him. Now that he is so enthusiastic, he is proving to be a tower of strength.'

Mr. Phang's meetings in Wukingfu in December were marked by perplexing physical manifestations, 'crowds praying together; people trembling violently under conviction of sin; some jumping up and down in agony; others falling prostrate to the ground. Probably the habit of praying aloud by hundreds at a time, of which some of the native brethren emphatically disapprove, is largely accountable for these doubtful accompaniments.' Those who resisted conviction were the most violently excited. The movement is spreading from station to station. Following a revival at Vong-thong, under a deeply-moved preacher, one of the quickened members has gone on several Sundays to Vong-Kiang-Pu, where strife in the congregation had compelled the closing of the chapel. 'He is drawing together the old members, and new people are being attracted.'

There is special need for prayer that all this awakening of soul and cleansing of life may be permanent, and may draw in multitudes of those outside.

**The Schools.**—In the High School 60 boys, 8 of them Church members; 15 'from a non-Christian environment,' some of these much stirred by Miss Yu's meetings.

'Young China' here also: one morning 15 boys from one class took French leave, returning penitent in the course of a few days. The trouble really sprang out of the home financial difficulties and the reduction of the appropriation. Economies and rearrangements had to be effected to which the boys objected. Now all things are working smoothly.

The weekly Prayer Meeting, which the boys conduct themselves, continues, and the Y.M.C.A. flourishes.

**The Country Schools.**—22 Elementary Schools, with 311 pupils, 130 of them from a non-Christian environment. In six schools the fees cover the teacher's salary; in 8 the station preacher is also the teacher.

'The teachers do well, and the schools create an atmosphere,' Mr. Paton reports, 'at least not unfavourable to the Gospel.' The Presbytery appoints an Education Committee by which yearly examinations are conducted. Passes are rewarded by certificates, 5 of which entitle a boy

<sup>1</sup> Of the eighteen young people admitted to communion during 1910, having been baptised in infancy, the greater number were from the Girls' School in Wukingfu, brought to decision by Miss Yu's meetings.

to apply for admission to the High School. ' Applicants are now more than can be accommodated.

Higher Grade Primary Schools and the raising of the standard of the High School are necessary here also. ' Of the boys who leave the High School, some go into business ; some continue their education in larger institutions elsewhere ; the majority first teach in our elementary schools for two years, and then pass into our College or Hospital.'

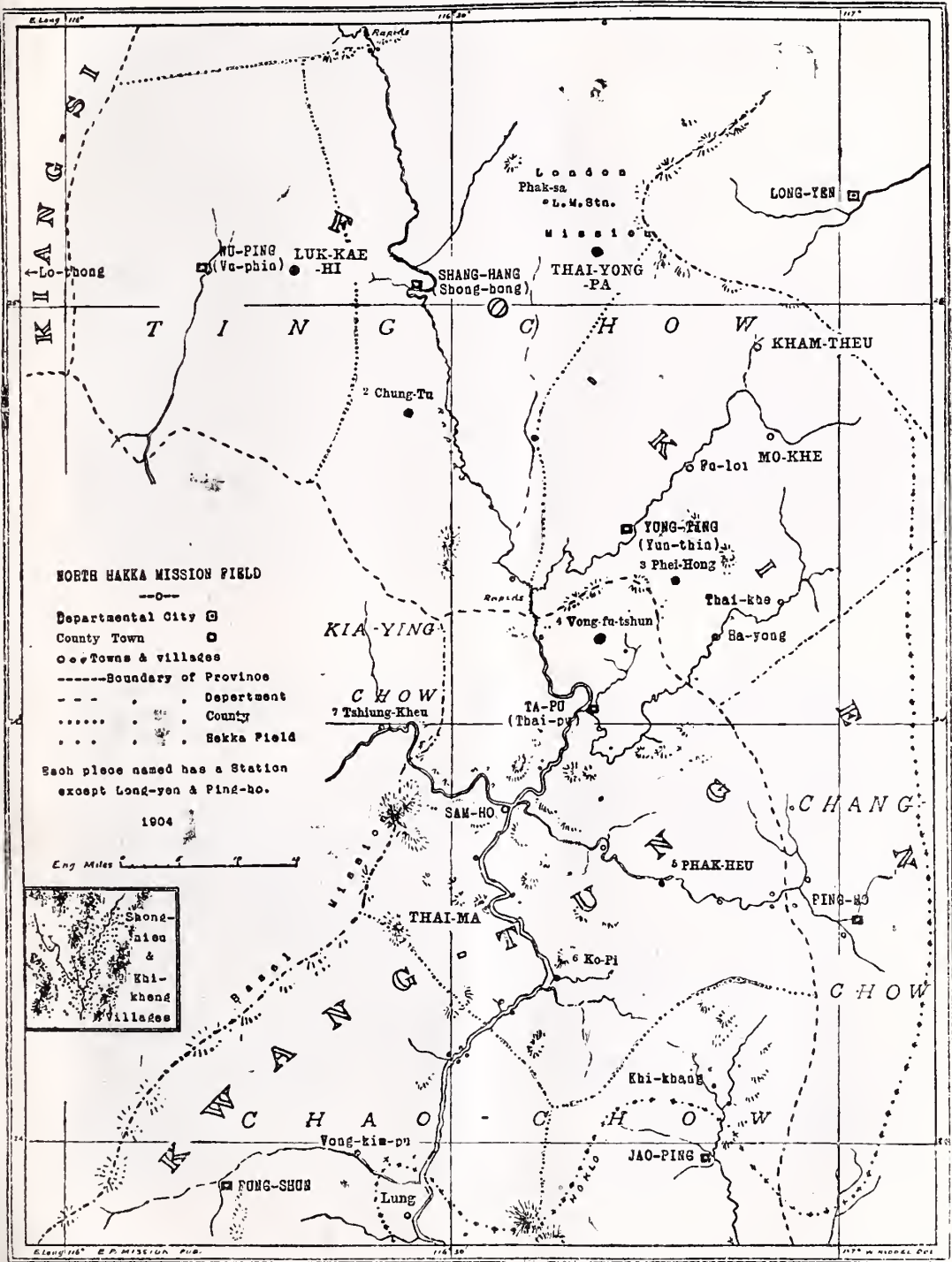
**The Medical Work.**—As many sick folk were dealt with as last year, some nine or ten hundred in-patients and 4,000 out-patients. Dr. Riddel died within a few days of the end of the Mission year, from typhoid fever caught (it is believed) from a typhoid patient. ' Dr. Riddel,' Mr. Band says, ' always took a prominent part in the evangelistic work. On the women's side, Mrs. Riddel helped greatly by holding classes for the women. There are several new worshippers at Kau-thien, led by a man who first heard the Gospel in the hospital, and has since suffered a good deal of hardship on account of his interest in Christianity.' Dr. McPhun is waiting at Wukingfu till Dr. Riddel's successor is sent out.

Christian giving shows an increase, due to special sermons and appeals. The Hakkas are much poorer than the Hoklos (Swatow people), and being scattered through a hilly and less populous district, need a greater number of preachers.

The South Hakka field has 25 pastors and preachers for 1,000 members; Swatow 60 for over 3,000 members. The salaries of pastors and preachers are raised by the Hakka Churches in a growing degree: 19 per cent. in 1901, 25 per cent. (1905), 30 per cent. (1909), and 34 per cent. (1910). Some of the preachers taxed themselves half a month's salary for the Preachers' Fund, in addition to what they give for other purposes (often a whole month's salary). ' Our preachers are paid far too little; most of them need to supplement their salary with supplies of rice, &c., from their ancestral homes.'

**Preachers' Meeting.**—During 12 days, at Wukingfu, three classes daily. Mr. Mackenzie lectured on Pauline theology, the College Tutor on Human Nature in its various aspects (physical, intellectual, aesthetic, moral, spiritual), and Mr. Band on Messianic prophecy. The evening meetings conducted by the Tutor followed the same line as Miss Yu's meetings, and greatly helped some of the preachers. There were morning meetings for prayer and afternoon conferences. On the Sundays they took duty at chapels not far off, eight being within a 10-mile radius.

**The Bookroom and Printing Press.**—7 Bibles, 84 New Testaments, 350 Portions were sold, mostly to native workers, and to students and school pupils. From the Printing Press came the monthly *Church News*, a reprint of the 'character' Hymn Book, the 'Pilgrim's Progress,' and selected Psalms in Romanised Hakka, and also a tonic sol-fa tune book prepared by Mr. Mackenzie.



## II. NORTH HAKKALAND.

**The Mission Staff.**—Rev. Murdo C. Mackenzie and Mrs. Mackenzie; Dr. McPhun.<sup>1</sup>

Samhopa became the North Hakka Centre in 1902. The district covers 10,000 square miles (population 1,000,000), partly in Kwangtung province, partly in Fukien. To the North-West in Kiang-si are the Mission stations of the Native Church. We occupy several county towns: Tapu (8,000 inhabitants), Yungthing (8,000), Shong-hong (30,000), and Wuping (3,000). Samhopa has 10,000 inhabitants.

A gracious quickening of hearts has come to this district through special services conducted by the Wukingfu College Tutor, at the largely attended autumn North Hakka Conference, which met at Yungthing.

'I listened to some twenty of the tutors' addresses,' Mr. Mackenzie says; 'the cardinal facts of the faith expounded with much power and a great wealth of illustration. I never saw men more moved than the preachers were. Being a fluent speaker in Hoklo as well as in Hakka, Mr. Phang's services are requisitioned in the Swatow as well as in the Hakka Church.'

**Schools.**—One Secondary School (16 boys) and several small Elementary schools (42 boys on their rolls). One boy's fees (\$20 annually in the Secondary school) are partly paid by a congregation (Fuloi). 'If we had more teachers more schools would be opened.'

**Luk-Kap-Pi.**—'It lies in a secluded, fertile valley between Shang-hang and Vu-phin; the hillsides around covered with bamboo trees—a delightful piece of scenery. The chief industry is paper making. The Christians have themselves bought a site for a church, and are raising £150 for the building; but there may be difficulties; the ground was once occupied by a village ancestral hall.'

**New Openings.**—'A large North Hakka advance would be welcomed by the people. In Fuichhong city (in the Native Church Mission district) where six years ago Mr. Mackenzie met with much rudeness, a company of worshippers now meet without hindrance in a house rented by themselves. A British and Foreign Bible Society colporteur assists the preacher. Fuichhong might ere long have an ordained pastor. At Mo-khe, ten miles up the river from Fuloi, at Khamthau, on a branch of the same river, and at Thai-ma, six miles below Samhopa, there are Christians anxious to have preachers. At Thai-ma, there is a Christian doctor, working on native lines, but with a good deal of skill. Each new station means a yearly outlay of only £12.'

**The Older Stations.**—Tshiang-kheu had an epidemic of plague last summer; one-fifth of the people carried away. Fuloi had many fatal cases of smallpox, and the Mission School was for the time

<sup>1</sup>Mr. Mackenzie is now to be permanently stationed in Wukingfu. The new ministerial missionary will go up to Samhopa with Dr. McPhun as soon as Dr. Riddell's successor reaches Wukingfu.





TAINAN THEOLOGICAL STUDENTS



ABORIGINES, FORMOSA (Unevangelised)



SIFTING TEA LEAVES



ON THE TROPIC OF CANCER (Near Kagi, Formosa)  
(To the right of pillar, the Torrid Zone. To the left of pillar, the Temperate Zone.)

broken up. ' An old man in Fuloi who lost a member of his family blamed a preacher who bade him trust all things to God, which he understood to mean that he need not call in a doctor ! ' The Thai-yongpa Church was much injured by the sad fall of the preacher, who deserted his wife and family. Plague is endemic at Thai-khe—chiefly owing to the huge self-contained houses, built as a defence against robbers, unhappily sunless and filthy, best fitted for propagating microbes.'

' In and near Chaochowfu there is a considerable Hakka population. Whenever the hills are reached, 6 or 7 miles to the north-east of Chaochowfu, one comes on Hakkas. For the southern part of North Hakkaland, Chaichowfu is a good centre.'

**Conversion of a Soothsayer.**—He was ill and came to the chapel at Lo-thong to meet a Chinese doctor. The Lo-thong preacher had a talk with him and gave him some tracts. Not long after he came back to say that he was going to be a Christian. He burnt his geomancing books, and over his door put up this notice: ' I have become a Christian and can no longer do geomancing work ' ; giving up a profitable business. His wife also has become a worshipper.

**A Foreign Woman.**—' She was living in a village near Chung-tu,<sup>1</sup> south from Shang-lang. Her mother was a white woman, married to a Chinaman in Australia. Soon after she came to China with her husband and daughter (then six years old) she died of a broken heart, Mr. Mackenzie believes. The daughter was bought for £20 by a Chinese father to be his son's wife. Her two children " have an unmistakeable European look." She can speak no English, but when asked where she was born she wrote down " Freemantle." She and her husband have begun to come to the Chung-tu services. She does not remember having ever heard of God or Jesus Christ. The home is poor and comfortless.'

**China for the Chinese.**—Here as elsewhere, even in the Church, there is a desire to be independent of foreigners. There will be a call in the coming years, Mr. Mackenzie says, ' for a spirit of toleration, of patience and of sympathy ; the native Christians must come more and more to the front.'

Less opium is grown in the North Hakka diocese. The new Government schools do not prosper. One costly school-house near Thaipu is closed—and said to be for sale—' haunted, or as the natives say, " It hath a devil." At Kopi on our river the people rebelled against the census ; many were killed.'

<sup>1</sup> For \$1 of yearly rent the Christians here have leased from the military mandarin a house near the market-place for services.

**FORMOSA.***(Including the three centres, Tainan, Takow, and Chianghoa.)*

## THE CHILDREN'S MISSION.

Formosa ('the beautiful isle'), twice the size of Wales, 100 miles across from Fukien, was ceded to Japan in 1895.<sup>1</sup> Its original Malay population has been driven back from the western plains by Chinese emigrants, mainly from the Amoy region. The tribes at the base of the lofty mountain range, which runs from north to south, have accepted Chinese rule and civilisation, and speak the Amoy dialect. The savage tribes in the mountain valleys (100,000 in number), 'head-hunters,' have never been evangelised. The Canadian Presbyterian Mission occupies the northern third of the island (population 1,000,000), our own Mission works in Mid-Formosa and South Formosa (population 2,000,000). A Formosa Presbytery of the Japanese Presbyterian Church has several ordained pastors working amongst the 50,000 Japanese and the Japanese-speaking Chinese. Our first Formosa Missionary, Dr. J. L. Maxwell, senr., settled there in 1865. Since 1869 Tainan (50,000 inhabitants) has been the chief centre of the Mission.

## I. TAINAN.

**The Mission Staff.**—Rev. Wm. Campbell, F.R.G.S., and Mrs. Campbell, Rev. Thomas Barclay, M.A., Rev. Duncan Ferguson, and Mrs. Ferguson, Rev. Andrew Bonar Nielson, M.A., Rev. W. E. Montgomery, B.D., and Mrs. Montgomery; Dr. J. L. Maxwell, jun., and Mrs. Maxwell; Misses Barnett, Lloyd, and Learner; Miss Alice Fullerton (Hospital Nurse).

**Ordained Chinese Ministers.**—Revs. Lau Tsun-sin, of Bak-sa, Ko Kim-seng, of Tainan, and Ng Chi-seng of Lam-a-khe.

**The Theological College.**—Eighteen students, 'a much smaller number than we could wish,' Mr. Barclay says, 'only two fresh men this year. We expect a considerably larger number in 1911. In the forenoons I have taught the students together, Mr. Nielson giving some help. The tutor's work has been mainly oversight of the men and the teaching of Chinese classics, for which duties he is admirably qualified.'

The College shares with the High School a Christian Japanese graduate from the Government Training College in Taipeh, who teaches Japanese. The possibility of uniting our College with that of the Canadian Presbyterian Mission in the north of Formosa is under consideration. The students are 'a fairly uniform set, well-behaved; no genius amongst them, nor any dunce.' They take Kitchen services in the city, and supply five out-stations.

'The College year is now to be parallel with that of the Government colleges and schools; the long vacation not at the Chinese New Year, but in summer. Some of the students may at first dislike not getting home at

<sup>1</sup> There are now post offices and telegraph offices all over the island; nearly 1,000,000 telegrams in 1907; five million telephone calls; close on nineteen million letters and parcels through the post office.

# FORMOSA

English Miles

10 0 10 20 30 40

The Savage Malays occupy the Island  
East of the dotted line



Pescadores, Is.

- Bird I.
- Yeh-ho
- Yeh-ao I.
- Yeh-ao I.
- Yeh-ao I.

North of 23° 30' This Line  
Canadian Presbyterian Missions  
English Presbyterian Missions  
South of This Line

HOE-LENG-KANG  
BU-HOAN TRIBE  
PAW-LI

BAN-HOAN TRIBE  
KAN-TA-BAN  
TAI-TANG TRIBE

SOA-MA-HAI TRIBE  
Koan-lin-soa

BANTAN TRIBE  
PI-LAM

LIU-KHIU TRIBE  
Liu-khiu  
Pang-liau

Long-kiau  
Hieng-chiu

Botei Tōdago

the Chinese New Year, but the tendency here is more and more to observe the Western year. Three former students are now in Japan pursuing post-graduate studies. We allow five yen monthly to each, they promising to give themselves to the Mission service on their return. One man is at the Doshisha College in Kyoto, the other two at the Meiji Gakuin (Presbyterian) College in Tokio. To be deprived of three of our best workers for some years is a serious sacrifice. But when they return their work should be invaluable in view of the educational advance which we must make within the next few years.

'The upper story of the College, the students' quarters, has been made mosquito-proof (cost, £15)—a precaution against malarial fever. The men can now read in their rooms without being tormented by mosquitoes.'

**Primary Schools.**—There are good Government (Japanese) schools in the chief towns, with free education, and only in places remote from a public school are private schools (if reasonably efficient) permitted by the authorities. Such schools may earn Government grants. The Mission has still 14 Primary schools, with 376 pupils; the teacher almost always the preacher at the station, and the fees part of his salary. There are 40 Sunday schools, with 1,489 pupils.

**The Boys' High School**<sup>1</sup> (fifty-four pupils) is in Mr. Nielson's care. The fees have been raised from 24 to 30 yen annually (fully £3; for tuition and board). 'We are especially fortunate in the head Chinese teacher, Mr. Lim, a zealous Christian, a capable teacher and a good disciplinarian. One hour a day is devoted to Scripture teaching in the two higher classes, and three hours a week in the two lower. The Fellowship Meeting for the older boys on Monday evenings is kept up with considerable vigour. On Sundays the members go out by turns, by themselves or with their teachers, to evangelise in the villages around the city.'

A new dormitory has just been built (costing about £200). There is now accommodation for eighty boys, and it will be possible to receive 'a few younger boys from the country, who will attend the Elementary Mission school in the City, until qualified to enter the High school. Hitherto, many such boys have been unable to prepare for the High school, having neither a Christian Primary school nor a Japanese Public school near their villages.'

**The Church.**—'A year of rather more than average steady progress,' Mr. Barclay reports: 305 admitted to Communion for the first time, of whom 35 had been baptised in infancy. (The total membership has risen from 1,400 in 1898 to 3,600 now; and the adherents from 10,750 to 16,940.)

'There are in our churches hundreds of young people baptised in infancy, but not coming forward to Communion; some on the death of the Christian parent brought up in heathenism by the other, a non-Christian; some married into heathen families, and outwardly lost to the Church; but a large number still nominally connected with the Church, though not

<sup>1</sup> There is a W.M.A. Girls' High School, with fifty-two pupils.

Church members. Possibly some of the methods of the Y.M.C.A. or Endeavour Societies might be helpful in bringing young men and women to a decision.'

Mr. Ferguson and Mr. Moncrieff being free for country visitation, all the stations have been visited at least once during 1910, and '167 of the total admissions have been in the stations under our care.'

The Baksa minister, Mr. Lau, was sent round the churches during the year to plead the cause of the Augmentation (Preachers') Fund, and so there were not many admissions in his pastorate. In the Chianghoa pastorate there were 31 admissions; in the City pastorate, 59, 14 belonging to the City itself. 'Our net gain (166) really represents a larger gain. Owing to a re-adjustment of boundaries, we gave 50 communicant members to the North Formosan Church, 30 in Lai-sia, and 20 in two other churches. Our increase exceeded 200.' Yet the growth, the Missionaries feel, is slow, only a little more than the natural increase of the population.

One great obstacle Mr. Barclay thinks to a more rapid increase is 'the too great worldliness of the present Church members. And yet we rejoice in the fellowship of many regenerate souls. Some after a week's labour are ready on Sunday to go to outlying villages with the news of salvation, or to give liberally out of their hard-earned wages; and others, who neither speak nor give much, by their changed lives bear testimony to the power of the Gospel. One of the Japanese newspapers some time ago contained a sympathetic account of one of our Christians, in earlier days a wild character, who under the influence of the Gospel had become a good citizen, repaying debts which his creditors had despaired of ever receiving, and giving a large hall in his house for religious meetings. With all its failings the Church is the great evangelistic agency in the island.'

**A Summer School of Theology.**—It was held in Tainan, June 21—July 15. Between 40 and 50 of the preachers came; the mission paying their travelling expenses and helping towards their board. The forenoon and afternoon meetings were given chiefly to study: Church History, Exegesis, and (by the city pastor, Mr. Ko Kim-seng) 'Simple Talks on Science.'

The evening meetings were conferences on practical and doctrinal questions. ('The old problem of election and freewill came up prominently!' Mr. Barclay says). The medical missionaries gave some lectures on fever, hygiene and tuberculosis, much appreciated. An evening address on the Holy Spirit by the Middle School tutor was very earnest and helpful.

'On one subject we failed to get much enlightenment. We asked the preachers to consider how their week-days should be occupied. On the last day of meeting it came out that they thought we were trying to get them to say what might be done, then to draw up a programme of six days' work, which all of them would be required to obey!'

**The Presbytery** has met twice, as usual; its discussions growing in interest, the Elders taking a larger part. Pastorates do not increase, office-bearers afraid of larger financial responsibilities. The Presbytery would assist Congregations to make up stipends, if help is necessary. 'There are several of our young preachers whom I would like to see made pastors' (Mr. Barclay).

**The Stations.**—Work could be begun in many places, if the means were forthcoming.

'One of our newer stations is in Lok-moa-san, a town inland from Kagi—the preacher supported by one of the Kagi Christians. It is a station on the new railway, which already runs to the foot of the hills, and is to be continued to a height of 6,000 feet. A mountain sanatorium will then be possible. In the town of Moey-a-kay, half-way between Kagi and Taulak, a few people meet for worship in a private house. One of our students spent his summer holidays there—an important centre, ten miles distant from any other church.'

The Lam-a-khe Church, south from Tainan, is beginning services, at its own charge, in the large town of A-kong-tiam, a few miles to the north. A young Christian doctor, a graduate from the Japanese Taipeh Medical School, has opened a shop in the town, and will be helpful. A-kong-tiam is the half-way house between Tainan and Takow, where we used to rest for midday meal in the old days of chair travelling. We can go by train now in less than forty minutes.

The work in the Pescadores (50,000 inhabitants) suffer from lack of supervision. Since the first preaching there, there has only been one visit from a Missionary, one from a native pastor, and two from college students. 'The native minister (now retired) who, as preacher many years ago, began the mission in the islands, visited them at our request last autumn. He was warmly received, and baptised eight adults, of whom two belonged to the new station on the island of Peh-tau to the south.'

**The Situation.**—'There is everywhere,' Mr. Barclay writes, 'the same openness of opportunity as before, the same gradual growth without any marked manifestation of spiritual power.' If it were but possible to make some advance!

'It is very painful to have to meet all proposals for new schemes of usefulness with a simple denial. The opening of sub-centres at (say) Kagi and A-kau, where some of us might live among the people, according to their repeated request, the erection of an Anglo-Japanese College for the Christian education of our young men and of outsiders who desire such education, work among the savage tribes, whose pacification offers openings for their evangelisation—these and such-like schemes are surely worthy of consideration. But any thought of them is blocked at the beginning by the knowledge that they involve additional men and money.'

**The Medical Work.**—After 31 years of strenuous, successful service, Dr. Anderson has felt constrained to retire from the mission field; 'a long and fruitful career' (Mr. Barclay). 'We shall miss him sadly,' says Dr. J. L. Maxwell, jun.



The in-patients have numbered 2,490, with 5,792 out-patients, and a great throng of major surgical operations (657 with anæsthetics). 'There is an enormous increase of late months in diseases which directly result from vicious habits, and were absolutely unheard of before in the island.'

Dr. Maxwell and the hospital preacher, Mr. Toh, take the morning service alternately; the doctor himself conducts the Sunday service. He also gives occasional lantern lectures—the slides reproducing Harold Copping's beautiful illustrations of the Gospel story. (He would greatly value the gift of a complete set of these slides.)

The Committee meeting half the cost, private friends the rest, several marked improvements have been effected in the hospital. A house was built for the nurse close to the women's wards. Electric lights have been substituted for the old rush-light lamps. A tank-tower is being set up and a good water-supply introduced. A new operating theatre, with sterilising and dressing-rooms, a pathological laboratory, and a ward for foreign patients are all contained in a story built above the old operating theatre and dispensary.

Dr. Maxwell has bought a commodious Chinese house immediately behind the hospital buildings, which, with but little re-arrangement, serves admirably for an out-patient department, and the hospital is now kept quiet on out-patient days. The hospital funds may by-and-by pay for the house.

One source of income, the British Consulate medical fee (£100), has ceased, the Consulate having been closed. The foreign community connected with the new sugar mills near Tainan is increasing. If it were to have its own doctor, another considerable revenue would be lost. But the heavy financial responsibilities of the hospital (annual expenditure £650 to £700) will, it is hoped, be met without any charge on the Mission funds, as has been the case now for a good many years.

**Bookroom and Printing Press.**—During the year a stereotyping apparatus, the gift of a friend in Scotland, was set up. Already some of the more popular publications are stereotyped, relieving the pressure on the stock of type, and making large editions unnecessary.

Of the monthly *Church News*, fully 1,000 copies are issued, our own people buying nearly 900. It is registered as a newspaper and goes through the post for about a fourth of book postage. A few months should repay the fee of \$10. 'But the regulation and restriction involved in so simple a matter is amazing.' An edition of the Hymn Book has been printed, the minutes of the North Formosa Presbytery, and a good deal of other work—in all 262,000 pages.

The only press is a hand press, nearly thirty years old. A rotary press, even one worked by hand, would be a great boon. 'I believe such presses, made in Japan, can be bought for about £40' (Mr. Barclay).

The Bookroom sales amounted to over \$2,700; a record year. It includes nearly \$400 received for the sale of stamps. The Post Office allows us about 3 per cent. on our sales. The stamps are

sold mostly to the Missionaries and the Christians. A Government Exhibition in Tainan in February, 1911, was expected to attract large crowds from the country, and to be taken advantage of by the City Church for a preaching campaign. To an Educational Exhibition at the same time specimens of the work of the schools (maps, &c.) were sent by invitation.

The Bookroom is now self-supporting, partly because the Japanese yen is worth more than the dollar, and what is bought for a dollar in China and sold for a yen in Formosa yields about 15 per cent. of profit. The rise in the price of everything makes it easier to charge fair prices for books.

## II. CHIANGHOA.

**The Mission Staff.**—Rev. Hope Moncrieff, M.A., and Mrs. Moncrieff; Dr. Landsborough; Miss Stuart and Miss Butler.<sup>1</sup>

**Ordained Chinese Ministers.**—Revs. Lim Hak-kiong of Chianghoa (Shoka) and Tsan Chhi-heng of O-gu-lan.

**Evangelistic Work.**—In Chianghoa there is a Sabbath morning Bible Class for young men going through the Life of Christ as laid out in Professor David Smith's 'Days of the Flesh'; a Sunday school and a well-filled church, the largest and handsomest in Formosa.<sup>2</sup>

But Mr. Moncrieff longs more and more to evangelise. 'The preacher never lacks a respectful audience wherever he goes. The country is thickly populated. If one arrives at a village at the mid-day dinner hour, a large crowd will gather. Lantern services are specially attractive. On one occasion 2,000 people gathered. My usual audience is two or three hundred. The preacher and I on either side of the lantern speak alternately for a minute or two on each slide. Often there is perfect quietness.

The fruit of this evangelising does not always appear, yet sometimes after many days it comes into sight. One of our elders tells how he heard Mr. Moody preaching in the streets of Chianghoa. He stopped and listened for a few minutes and passed on. Two years after trouble visited his home. He remembered what he had heard, and thought he would seek comfort from the Christians' God. He came to church, became a Christian, and now his life is a conspicuous example of the power of salvation.

**Preachers' Meetings.**—Three during the year, each lasting three days; for discussions of methods of work; a Preaching Day ('the whole district dotted over with groups of men preaching the Gospel'), and Biblical study. The self-sacrificing toil of Mr. Campbell Moody is still 'an inspiration to the preachers, giving tone and character to the whole Church in Mid-Formosa.'

**The Medical Work.**—In-patients, 895; out-patients, 11,976;

<sup>1</sup> In December Misses Stuart and Butler celebrated their Missionary semi-jubilee; all our Formosa missionaries present on the occasion, nineteen in all.

<sup>2</sup> It is the only church in the Mission with galleries, which as yet are not used.

sick folk seen in their own homes, 122; seen on itinerations, 132. The hospital buildings have been improved and enlarged.

'The new front block is a large two-storied building—chapel, dispensary, consulting room and dressing room downstairs, and a large operating room, pathological room, doctor's room, and assistants' and students' rooms upstairs. This block, the back block and two side blocks enclose a quadrangle, near the centre of which is the water-tap where the patients get good water from the main. The two side blocks are double-storied buildings with a verandah on one side—each with one ward downstairs and one upstairs (the four wards for men); each ward, 26 feet by 17 feet. They have plenty of light and fresh air. The back block has two wards for women. It is an adapted Chinese building, but we hope some day to have enough money to build a beautiful new women's block. The other buildings are Biblewomen's quarters, room for teaching the women, drug store, kitchen, bathrooms, washing house, &c. We can accommodate sixty men and twenty-three women, and we very seldom have an empty bed.

'The equipment is not yet complete. Some paying wards would be much appreciated. A small isolation ward for infectious cases is also needed, and a room alongside of the women's waiting room where our lady missionaries might speak to the women patients while they are waiting—difficult now because of the crowd and noise. By purchasing one or two of the neighbouring properties we might obtain the requisite space.'

The out-patients are mostly from the populous agricultural district round Shoka, but some come long distances by train. Each out-patient pays 5 sen. (1¼*d.*) a visit. Patients coming at irregular times pay 20 sen. The fees make the hospital self-supporting. The chief assistant is a Chinese Christian graduate of the Government Medical School,<sup>1</sup> and to him a good deal of the out-patients' department is entrusted.

There are services on out-patient days, and for the in-patients morning and evening worship, and a daily class conducted by the hospital preacher, at which they are taught to read and write and to repeat hymns and texts. 'Not a few of our old patients attend worship at the nearest chapel after returning to their own homes.'

Miss Butler and Miss Stuart do good work amongst the women. They speak to the out-patients, visit the wards, and teach the women and children to read and write and to repeat and sing hymns. The Chinese hospital staff are fine Christian young men, who take part in the general work of the Church, as elders or deacons or Sunday school teachers.

'This is the first year in which we have cooked for our in-patients; the first year in which the hospital has paid all its running expenses; the first year in which we have had the regular assistance of lady missionaries; the first year in which I have had the help of a fully qualified assistant, and the first year in which the hospital has had a water supply laid on from the main—a very great boon.'

<sup>1</sup> Without such an assistant Dr. Landsborough could never leave the hospital. The Japanese would object to the hospital being left in charge of a man not holding a Government diploma.

## SINGAPORE.

**The Mission Staff.**—Rev. J. A. B. Cook and Mrs. Cook; Rev. Wm. Murray, M.A.<sup>1</sup>

**Ordained Chinese Minister.**—Rev. Tay Sek Tin, of the Amoy-speaking (Hokkien) Church.

The Presbyterian Church in Singapore began a Mission to the Chinese in the island in 1857. Mr. Cook went out in 1881. Four of the Mission stations are in the Malay Peninsula. Mr. Cook's parishioners are the Swatow-speaking Chinese; Mr. Murray's, the 40,000 Straits-born Chinese (Babas); Mr. Tay Sek Tin works amongst the Amoy immigrants.<sup>2</sup> 200,000 Chinese come to Singapore each year, many passing on to the Malay Peninsula and Archipelago; while there is an annual migration of 100,000 Chinese back to China, also passing through Singapore, which has a population of about 250,000.

During Mr. Cook's thirty years in Singapore there have been 551 adult baptisms. The two missionaries have a helpful weekly Preachers' Class, for Bible Study and Conference. Mrs. Cook's labours are incessant and fruitful—daily Bible classes in Chinese homes, weekly classes for the Swatow-speaking Christians in Prinsep Street Church (attendance 8 to 15), and at Bukit Timah (attendance 10 to 20), and at her visits to the stations along with Mr. Cook she gathers round her the women and girls for instruction and counsel.

**The Schools.**—There are three small Mission Schools supported entirely by the Chinese—at Tanjong Pagar (20 pupils), taught English in the mornings at Government expense, and Chinese in the afternoons by Mr. Murray's Chinese teacher; at Selitar (9 pupils, taught by the preacher); and at Paya Lebar (5 pupils, taught by the preacher). The Singapore and Johore Government schools give free education. The Mission Schools hand on their pupils to the Government Schools so soon as they pass the primary standards. An old Bukit Timah mission scholar is now a valued assistant teacher in the Swatow Anglo-Chinese College.

Miss Cook 'was invited by a committee of Chinese gentlemen to act for six months as Principal of their own Chinese Girls' School of over 200 girls and small boys—the only Christian member of this committee, Mr. Song Ong Siang, M.A., LL.M., who is greatly respected and trusted by the non-Christian Chinese. Two of the promoters of this school are H.E. Taotai Lew Yuk Lin, the new Chinese Minister to the London Legation, and his Secretary Dr. Lim Boon Keng.' Miss Cook's work in this school has been warmly praised by the Inspector of Schools.

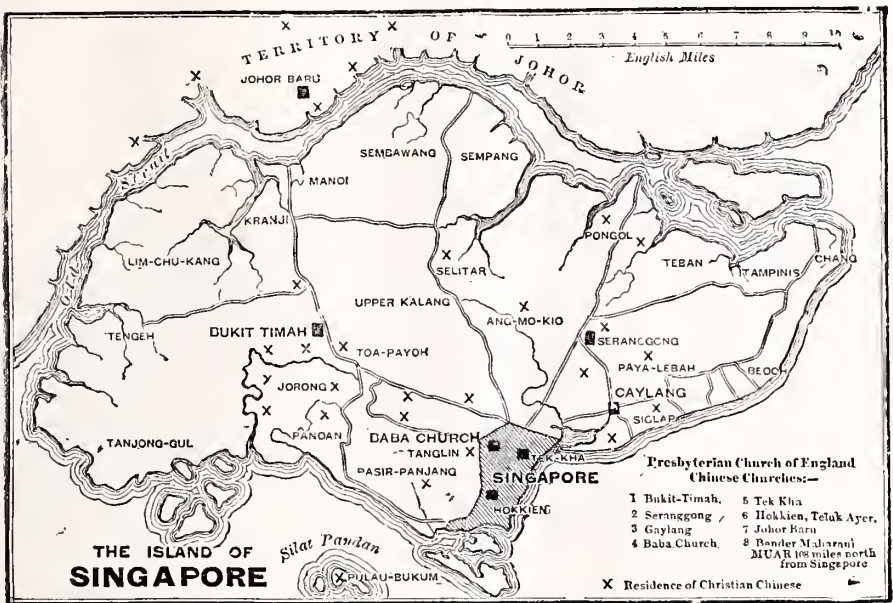
**The Baba Church.**—In Mr. Murray's special field progress is reported; increased Sunday attendances,<sup>3</sup> the church nearly

<sup>1</sup> Miss Cook is a valuable honorary worker.

<sup>2</sup> Mr. Murray is setting himself to acquire the Amoy dialect, that he may do something for the Amoy immigrants.

<sup>3</sup> 'Several cases of late have come to my notice of young men inquiring after "the way."'

full at the monthly Communion, a Sunday school with 30 pupils (the teachers, kindly members of Mr. Runciman's Congregation, and Miss Cook), successful Junior and Senior Reading Clubs, meeting weekly, superintended by Mr. Song Ong Siang and Mr. Murray.<sup>1</sup> A helpful monthly magazine edited by Mr. Song Ong Siang, with articles in Malay and English (200 copies distributed free each month, the cost met by the Baba Church); and a happy growth of liberal giving. A feature of the Sunday work is a monthly Praise service turning round a special subject ('Hymns of the Cross, Missionary Hymns,' &c.); the service largely carried on by the members themselves. The Baba Congregation meets all its own charges, and gives \$300 towards general Mission expenses.



The Reading Clubs are now a branch of the Chinese Christian Association, which is managed almost entirely by members of the Baba Church. This Association convened a large Chinese Meeting at which a motion was passed appealing to our Government to bring the opium traffic to a speedy end.

Last summer Mr. Murray spent three weeks in Penang, Province Wellesley and Sumatra, 'scene of my labours when minister of Penang.' On Whit Sunday he preached in Penang, the Congregation giving a collection of \$50 for the Singapore Mission. Sunday, 29th May, I spent among our countrymen on the tobacco plantations in Upper Langkat, Sumatra. No religious service had been held there since my last visit two years ago. I received from them a genuinely warm welcome. About thirty attended service, most of whom had to travel many miles, and four to my knowledge

<sup>1</sup> Through the Reading Clubs access is had to the non-Mission homes.

had come from a distance of over twenty miles. They made a generous collection of \$123 for the Singapore Mission.'

The debt on the beautiful Tanjong Pagar Church was extinguished during the year, Mr. Cook raising £72 towards the debt extinction fund by means of a Scottish Concert. Mr. Runciman's people contributed £60 to the Mission funds in 1910, double the amount given in 1909; a welcome sign of their belief that the Singapore Mission must not and cannot be abandoned by our Church.

### RAJSHAHI, BENGAL.

*(Including the work at and round the two centres, Rampore Boalia and Naogaon.)*

#### I. RAMPORE BOALIA.

**The Mission Staff.**—Rev. Wm. J. Hamilton and Mrs. Hamilton; Miss Constance Herschell.

The Synod of 1858 pledged the Church to a Mission in India. In 1862 work was begun in Rampore Boalia; the first missionary, the Rev. Behari Lal Singh, a pupil of Dr. Duff, who died in 1874.

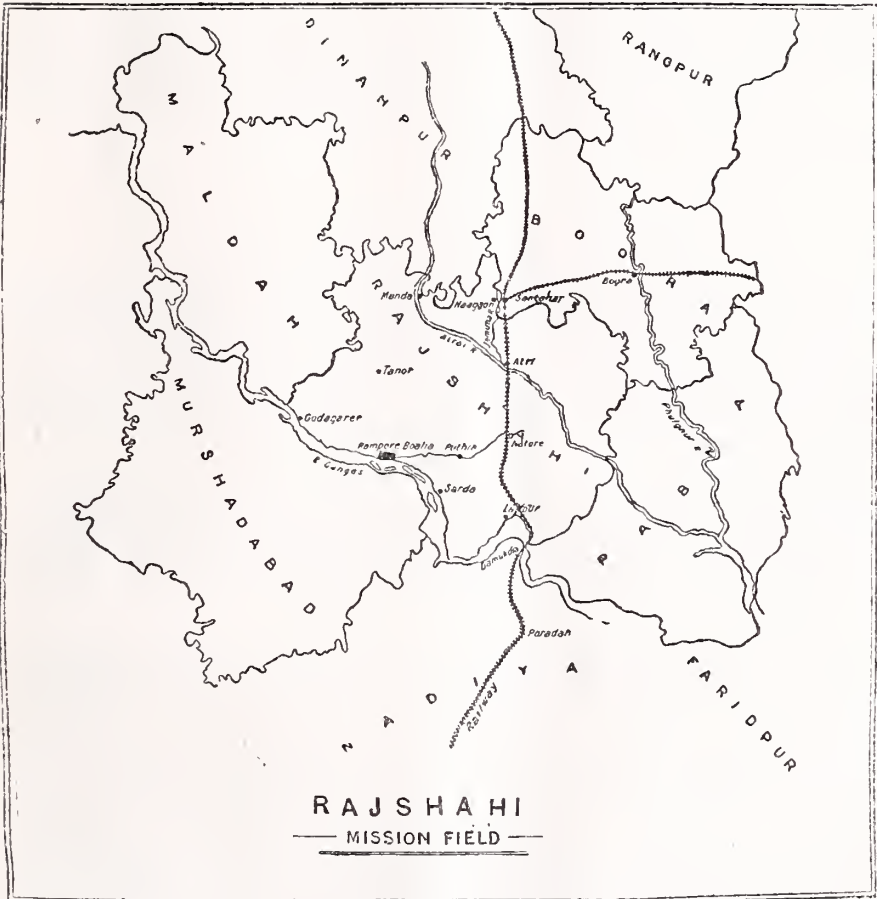
A year of quiet, faithful activity, English services in the Church; preaching in the bazaar (an audience, usually of 50); lantern addresses in different parts of the town (100 to 200 present)—sometimes, at the request of the men, the pictures shown in open spaces, where the women could see them over a wall; Sunday evening meetings in the Mission Hall in the town; such is Mr. Hamilton's record of the year. Two men were baptised, one of them a College graduate. Santals, 25 miles away, connected with another Mission before coming to this district, asked for a teacher. It was the rainy season, and the preachers visited them by boat. One or two had been baptised. Others would become Christians, 'if the whole village agreed.'

There were some interesting inquirers. A Mohammedan student, locked up because of leanings to the Christian faith, escaped by the help of a comrade who is supporting him for a year at College. Both lads may soon be baptised. Another Mohammedan lad, sent to Benares to be away from Mission influence, has returned after a year 'a full-fledged mouvie' (teacher), more inclined than before, he says, to become a Christian. In a house which Mr. Hamilton visits, a promising boy died. The mother finds comfort in a Gospel her husband gave her. An old man of seventy asked Mr. Hamilton about 'Hymns Ancient and Modern.' 'I gave him an old copy. He takes his morning walk with the book in his hand, and has learnt off a dozen hymns, and if he is wakeful at night he makes them his meditation.' In the Borind some families have returned to our Mission after an unsatisfied sojourn of some years in Roman Catholicism.

It is slow work, without large obvious results. But so it is in most Bengal Missions. And there are signs of the dawn. A non-Christian Hindu has just published a metrical translation of the four Gospels. Christian knowledge is spreading, and orthodox

Hinduism is in much alarm at a steady movement of the Hindu mind towards the Christian faith. Speaking of the large accessions to the Christian Church from the 'depressed' fifty millions in India, a Brahmin is reported as saying :—

The lower classes, one-fourth of our people, through our own folly and negligence, are slipping through our hands and becoming Christians. Then the third part will take their place, and they too the 'Padris' will take from us, and so will be the fate of the remaining two, and we shall be lost altogether.



## II. NAOGAON.

**Mission Staff.**—Dr. J. A. Macdonald Smith and Mrs. Macdonald Smith, Dr. Robert Morison.

In the beginning of 1906 Naogaon became the second centre of the Rajshahi Mission.

The year's medical record has been: 262 in-patients, 3,881 out-patients, 53 seen in their own homes, in all 4,196. The surgical operations numbered 362; 141 with anæsthetics.

As in the case of the Tainan hospital nurse, funds for the support of a Naogaon nurse have been provided privately, and a successor to Miss Small (who was invalidated home) is being sent out. The nurse's house is now being put up; <sup>1</sup> Dr. Smith (as with the rest of the Naogaon buildings), architect, builder, brickmaker—so securing good materials and work, and at much less cost than if a contractor were employed. Some improvements have been effected in the dispensary buildings (by help of a Government grant), and an out-patients' waiting-room and preaching hall and some workers' cottages have been built.

Most of the in-patients come from considerable distances, and the great majority support themselves. The colporteur gives most of his time to preaching in the dispensary and hospital, and neighbouring villages and markets are visited by the preacher and the colporteur. 'The Sunday services are fairly well attended, and there are not a few earnest inquirers.'

#### LIVINGSTONIA : NYASALAND.

Year by year the Synod commends the Livingstonia Mission of the United Free Church of Scotland to the sympathy and help of our own Church. An African Mission must pull at our hearts, and we owe so much to generous Scottish friends that a Mission of theirs has claims on us which our Church has not yet adequately recognised. (Last year our people contributed £87 10s. for Livingstonia.)

Livingstonia has large and diversified missionary activities—industrial, medical, educational, evangelistic, all richly fruitful. Its thronged Communion services recall Covenanting and Highland Communion, and at this moment it is being moved by a wonderful revival.

Mr. Inwood, the well-known Keswick Evangelist, had Mission services in Livingstonia last summer. The first meetings were in Baudawe, and for some days did not seem to be gripping the people. And then hearts began to yield. On the third or fourth day at the little prayer meeting in the vestry before the service the burden of the elders' prayers was, 'We are hungry and not satisfied. Lord, sharpen the thorns with which Thou art stabbing us. Point the arrows Thou art shooting till the whole heart is wounded.' In the service which followed there occurred a marvellous quickening. After the address one and another prayed, weeping and confessing. 'Then suddenly 2,500 were praying aloud, no man apparently conscious that any other was there.' The excitement became actually dangerous, and the missionaries sent the people away. So it was again at the meetings on the following day.

'On the Sabbath we had a great open-air service, 7,000 present.' After an evangelistic address by Mr. Inwood the meeting was thrown open for prayer, and men and women in deep emotion took part. 'Then came an overwhelming rush over the great audience, souls crying out in agony, women standing up quivering all over, some shouting in their

<sup>1</sup> Some day we shall follow the example of the Church Missionary Society and have a trained nurse from home at each of our Mission hospitals.



agony, and again we had to stop the torrent. At a Communion Service the same afternoon 1,250 sat down at the Lord's Table; a quiet solemn consecration service.' The meetings at the other centres were as deeply impressive. The spirit of God worked mightily, and the Mission will be gathering in the results through many days.

A Mission that God is so abundantly blessing cannot but make a great appeal for prayers and for gifts.

#### CONCLUSION.

The growth of the Daughter Church is steady and real, both in numbers and in Christian graces. Nor should we forget the untabulated results of the Mission enterprise, the increasing spread of Christian ideas and principles beyond the Mission Churches.

'More missionaries died in India in the first twenty years of the (A.B.C.F.M.) Mission than there were natives baptised.'<sup>1</sup> Yet the labours of those years were begetting thought in Hindu minds and creating a sense of need which led on to the successes of the subsequent time. Few of the Young Turks are Christians, but most of them had their ideals of freedom and reform given them in the Mission Colleges on the Bosphorus and in Syria. So in the Far East the Mission Colleges in India and China have been a chief source of what is best in the new stir of life and hope in these great empires. And to speak of a lower order of gains—lower, yet noteworthy—would it not be good business for commercial men to make possible a large Mission advance? The Mission invariably raises the standard of living among the people to whom it carries the Gospel, and the new demands thus created mean new markets for the goods of the West.

But success of the highest order has not been withheld. The Churches of India and China are already visible and influential. 'Christian intellects,' says *The World's Chinese Students' Journal* (not a Christian paper), 'are coming to the front in the various activities of life, in politics, education, commerce, &c., a sure guarantee of the future position of the Christian Church in China.'

Christian character commands respect and confidence beyond the Mission Church. The Taotai of a large district in the north of Fuhkien was instructed to exterminate the opium poppy. He asked Christian help. The farmers would bribe the police, he said, and the poppy would not be destroyed. Would the Christian preachers send reports from their own neighbourhoods? He could rely on Christian integrity as well as on Christian sympathy with the Anti-Opium Crusade. The fruits of the Spirit are manifest to all men.

The wonderful opportunity in the awakened East still challenges the Western Churches. Were Missions in China adequately strengthened a harvest of splendid cheer would follow. 'But there are harassing difficulties in the home work.' For the revival of a decadent church Phillips Brooks recommended a missionary sermon

<sup>1</sup> So the A.B.C.F.M. report for 1910.

and a collection. The counsel is as applicable to a struggling church. What more kindling and uplifting for a people hard bestead than the missionary visions materialised in the Mission collection? 'Why do I keep on preaching?' a Methodist local preacher said to a Congregation; 'because I cannot eat my bread alone.' Can we? And more wonderful than the widow's cruse of oil, undiminishing by use, the bread of life is the more plentiful and the more nourishing the more of it is given away. Is it not this conviction which has inspired the noble response of our Church to the Synod's call?

Submitted, on behalf of the Committee, by  
ALEXANDER CONNELL, *Convener.*  
WILLIAM DALE, *Secretary.*

[For Financial Statement, see under 'Accounts of the Church,' p. 346.]

#### THE MISSIONARIES' MAGAZINE CLUB.

A note may be fitly added regarding this Association, organised and carried through with great success and appreciation by Mr. Carter, of Berwick, and now to be in charge of his son, Mr. Thomas Carter, junior (Dene View, Heaton Road, Newcastle-on-Tyne). The Club unites missionaries and home friends by a kindly tie—anyone willing to contribute a magazine being supplied by Mr. Carter with the name and address of a missionary to whom it would be acceptable. An arrangement of this sort is necessary to secure that the magazine goes to some one not otherwise receiving it. Periodicals of all kinds are welcome visitants on the Field—the big quarterlies, the more varied monthlies, the illustrated weeklies, *Punch* not forbidden. The Club is doing a most helpful service and should have many members.

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#### THE MISSION STAFF.

- 1880. Ministerial, 13; medical, 3; teachers, 0; W.M.A. ladies, 3.
- 1890. Ministerial, 20; medical, 10; teachers, 2; W.M.A. ladies, 16.
- 1900. Ministerial, 20; medical, 13; teachers, 4; W.M.A. ladies, 27.
- 1910. Ministerial, 26; medical, 14; teachers, 5; W.M.A. ladies, 34.

#### MISSIONARIES' SALARIES.

- 1880. Ministerial and medical, £4,850; W.M.A. ladies, £262.
- 1890. Ministerial, medical and teachers, £10,096; W.M.A. ladies, £1,973.
- 1900. Ministerial, medical and teachers, £11,314; W.M.A. ladies, £3,655.
- 1910. Ministerial, medical and teachers, £13,863; W.M.A. ladies, £5,706.

#### TOTAL MISSION EXPENDITURE (INCLUDING BUILDINGS).

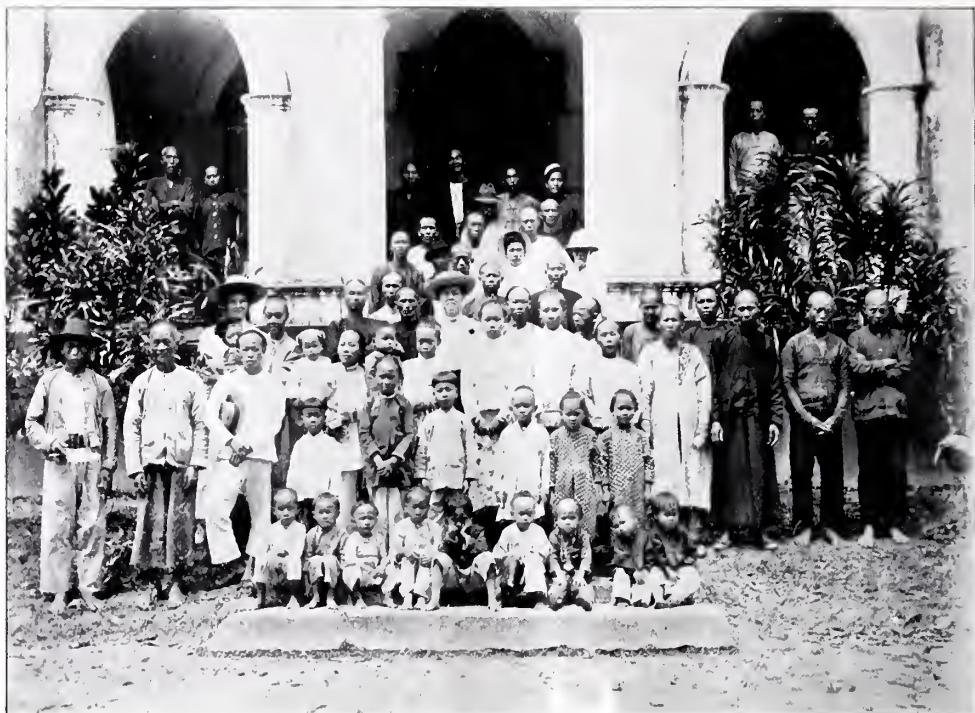
- 1880. Foreign Missions Committee, £13,005; W.M. Association, £727.
- 1890. Foreign Missions Committee, £17,240; W.M. Association, £3,090.
- 1900. Foreign Missions Committee, £21,105; W.M. Association, £5,888.
- 1910. Foreign Missions Committee, £24,361; W.M. Association, £9,022.



EMIGRANTS FOR SINGAPORE : ON BOARD SHIP



ON THE WAY TO CHURCH, SINGAPORE



Miss Cook

Mrs. Cook

THE BUKIT TIMAH CONGREGATION, SINGAPORE



MISS HERSCHELL'S ORPHANS, RAMPORE BOALIA

("See how good we are!")

# THE MISSIONARIES.

## MINISTERIAL MISSIONARIES.

\* The asterisk before a name in these lists indicates a married missionary. The wives of the missionaries have always been efficient Mission workers.

		<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
Rev. *	William Campbell, F.R.G.S.	... 1871.	Tainan, Formosa.
„	*John C. Gibson, M.A., D.D.	... 1874.	Swatow.
„	Thomas Barclay, M.A.	... 1874.	Tainan, Formosa.
„	*Henry Thompson	... 1877.	Yungchun (Engchhun).
„	*J. A. Bethune Cook	... 1881.	Singapore.
„	*Patrick J. Maclagan, M.A., D.Phil.	1888.	Swatow.
„	*Murdo C. Mackenzie	... 1888.	Wukingfu, S. Hakkaland.
„	*Duncan Ferguson, M.A.	... 1889.	Tainan, Formosa.
„	*George M. Wales	... 1890.	Amoy.
„	*John Steele, B.A.	... 1892.	Swatow.
„	*C. Campbell Brown	... 1893.	Chinchew.
„	Andrew Bonar Nielson, M.A.	... 1895.	Tainan, Formosa.
„	*James Beattie, M.A.	... 1897.	Amoy.
„	*David Sutherland	... 1898.	Swabue.
„	*Hope Moncrieff, M.A.	... 1898.	Chianghoa, Formosa.
„	*William J. Hamilton	... 1900.	Rampore Boalia, Rajshahi, E. Bengal.
„	William Murray, M.A.	... 1901.	Singapore.
„	Alan S. M. Anderson, M.A.	... 1902.	Chinchew.
„	Horace F. Wallace, M.A., B.D.	... 1903.	Swatow.
„	*Stephen Band, B.A.	... 1903.	Wukingfu, S. Hakkaland.
„	H. W. Oldham	... 1904.	Changpu.
„	*John Watson, M.A. <sup>1</sup>	... 1905.	Changpu.
„	*W. B. Paton, B.A.	... 1905.	Wukingfu, S. Hakkaland.
„	*W. E. Montgomery, B.A., B.D.	... 1909.	Tainan, Formosa.
„	T. W. Douglas James, B.A.	... 1910.	Swatow.
„	R. W. R. Rentoul, M.A....	...	Wukingfu, S. Hakkaland.

## MEDICAL MISSIONARIES.

*Alexander Lyall, M.B., C.M.	Edin.	... 1879.	Swatow.
John F. McPhun, M.B., C.M.	Glasg.	... 1882.	Samhopa, N. Hakkaland.
*Philip B. Cousland, M.B., C.M.	Edin.	... 1883.	Shanghai.
*B. Lewis Paton, B.A. Lond., M.D., C.M.	Edin., D.P.H. Camb.	... 1889.	Chinchew.
David Landsborough, M.A., M.B., C.M.	Edin.	... 1895.	Chianghoa, Formosa.
*J. Preston Maxwell, M.D., B.S.	Lond., F.R.C.S.	... 1899.	Yungchun (Engchhun).
J. Laidlaw Maxwell, Jun., M.D., B.S.	Lond.	... 1900.	Tainan, Formosa.

<sup>1</sup> Mr. Watson was one of the Amoy Mission band during the years 1880-1894. He returned to the Mission in 1905.

	<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
*John A. Macdonald Smith, M.B., Ch.B., F.R.C.S., Edin. ... ..	1900.	Naogaon, Rajshahi, E. Bengal.
Robert Morison, M.B., Ch.B., F.R.C.S., Edin. ... ..	1902.	Naogaon, Rajshahi, E. Bengal.
*G. Duncan Whyte, M.B., Ch.B. Edin., D.T.M. & H. Camb. ... ..	1903.	Swatow.
*J. Howard Montgomery, M.B., Ch.B. Edin. ... ..	1904.	Changpu.
*Andrew Wight, M.B., Ch.B. Edin. ...	1907.	Chaochowfu.
Robert Chalmers, M.D., Ch.B. Abd. ...	1910.	Swabue.
*Norman B. Stewart, M.B., Ch.B. Glasg.	1911.	Wukingfu.

## MISSIONARY TEACHERS.

*Mr. William Paton ... ..	1881.	Swatow.
*Mr. H. F. Rankin, F.E.I.S. ... ..	1896.	Amoy.
*Mr. Henry J. P. Anderson, M.A. ...	1904.	Amoy.
Mr. Reginald A. Rogers, B.A. ... ..	1909.	Chinchew.
Mr. Alfred W. Edmunds, B.A.I. (T.C.D.)	1910.	Swatow.

## CERTIFICATED NURSE.

Miss Alice Fullerton ... ..	1911.	Tainan, Formosa.
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## WOMEN'S ASSOCIATION MISSIONARIES.

Miss Georgina J. Maclagan ... ..	1882.	Changpu.
Miss Eleanor Black ... ..	1885.	Swatow.
Miss Annie E. Butler ... ..	1885.	Chianghoa, Formosa.
Miss Joan Stuart ... ..	1885.	Chianghoa, Formosa.
Miss Mary Harkness ... ..	1887.	Swatow.
Miss Liliias Graham ... ..	1888.	Chinchew. <sup>1</sup>
Miss Margaret Barnett ... ..	1888.	Tainan, Formosa.
Miss Helen Lecky ... ..	1889.	Changpu.
Miss Janet Balmer ... ..	1890.	Wukingfu, S.Hakkaland.
Miss Lydia Ramsay ... ..	1890.	Chinchew.
Miss Annie N. Duncan ... ..	1893.	Chinchew.
Miss Margaret B. Macgregor ... ..	1893.	Amoy.
Miss Margaret Ross ... ..	1897.	Yungchun (Engchhun).
Miss Alice Laidler ... ..	1897.	Wukingfu, S.Hakkaland.
Miss Mary G. Ewing ... ..	1898.	Yungchun (Engchhun).
Miss Jeanie Ewing ... ..	1898.	Yungchun (Engchhun).
Miss Isabella E. Brander ... ..	1902.	Swatow.
Miss Margaret E. MacArthur ... ..	1902.	Chinchew.
Miss E. Constance Gillhespy ... ..	1902.	Chaochowfu.
Miss Jeannie Lloyd ... ..	1903.	Tainan, Formosa.
Miss Gertrude Wells ... ..	1905.	Chaochowfu.
Miss Edith Herschell ... ..	1906.	Changpu.
Miss Jeanie P. Mackay ... ..	1906.	Chinchew.

<sup>1</sup> Miss Graham is at home ill.

	<i>Arrival on the</i>		<i>Stations.</i>
	<i>Mission Field.</i>		
Miss Constance Herschell, B A. ...	...	1907.	Rampore Boalia, Rajshahi, E. Bengal.
Miss Anne Symington ... ..	...	1907.	Amoy.
Miss Mary Duffus... ..	...	1908.	Wukingfu, S. Hakkaland.
Miss Maud Paton, M.A. ... ..	...	1909.	Swatow.
Miss Marjorie Learner ... ..	...	1909.	Formosa.
Miss Dora Noltenius ... ..	...	1910.	Amoy.
Miss Eleanor J. Probst ... ..	...	1910.	Wukingfu, S. Hakkaland.

#### W.M.A. MEDICAL MISSIONARIES.<sup>1</sup>

Miss Margaret Edith Bryson, M.B., Ch.B. Glasg. ... ..	...	1904.	Chinchew.
Miss Nina H. Beath, M.B., Ch.B. Edin....	...	1905.	Swatow.
Miss Louisa Graham Thacker, M.B. Lond.	...	1906.	Chinchew.
Miss Marguerite Ross, M.B., Ch.B., Edin.	...	1910.	Swatow.

The Mission Staff numbers 26 Ministerial Missionaries, 19 Medical Missionaries (including 4 Lady Doctors), 5 Missionary Teachers, 30 wives of Missionaries, 2 Certificated Nurses, 30 W.M.A. Ladies (not including the Lady Doctors); resident at 14 centres.<sup>1</sup>

N.B.—POSTAL ADDRESSES.—For letters and postcards (which must be prepaid) the addresses are:—

For Amoy, Chinchew, and Changpu, and for the Lady Missionaries at Yungchun: 'Amoy, China, *via* Siberia.'

For Swatow, Chaochowfu, and Wukingfu: 'Swatow, China, *via* Siberia.'

For Swabue: 'Swabue, by Hong Kong, China, *via* Siberia.'

For Mr. Thompson and Dr. Preston Maxwell: 'Yungchun, Amoy, China, *via* Siberia.'

For Samhopa: 'Samhopa, near Swatow, China, *via* Siberia.' For Formosa: 'Shoka, Formosa' (for Chianghoa), or 'Tainan, Formosa'; in each case, '*via* Siberia and Japan.'

**For Newspapers and Parcels.**—'Amoy, *via* Hong Kong,' for Amoy, Chinchew, Changpu, and the Yungchun ladies; for the Yungchun gentlemen, 'Yungchun, Amoy, by Hong Kong'; 'Swatow, by Hong Kong,' for Swatow, Chaochowfu, and Wukingfu; 'Swabue, by Hong Kong,' for Swabue; and for Formosa, 'Tainan, Formosa, by Hong Kong,' or 'Shoka, Formosa, by Hong Kong,' for Chianghoa.

**For the Straits Settlements and India** everything goes by sea. The addresses are:—

'Gilstead, Newton, Singapore.'

'Rampore Boalia, Rajshahi, E. Bengal, India.'

'Naogaon, Rajshahi, East Bengal, India.'

*In every case* put 'English Presbyterian Mission' after the missionary's name. Letters, 1*d.* per ounce, to Amoy, Swatow, Singapore, Rampore Boalia, and Naogaon; 2½*d.* per ounce, to Formosa, Swabue, Samhopa, and Yungchun (when 'Yungchun' is put on the envelope).

<sup>1</sup> Mrs. Macdonald Smith (Naogaon), M.B., Ch.B. Edin., is a fully qualified doctor. Mrs. Lewis Paton (Chinchew) and Mrs. J. L. Maxwell (Tainan) are certificated nurses. These ladies give invaluable expert help in the medical work of their centres.

## CENTRES AND STATIONS.

N.B.—At all the centres of the pastorates (where these are separate stations) and at all the stations printed in ordinary type the Congregations have at least two Elders or one Elder and one Deacon, and are reckoned organised; at stations printed in italics the Congregations are not yet organised.

## AMOY.

(The Synod of Amoy has two Presbyteries—Chinchew and Changchew.)

## CHINCHEW PRESBYTERY.

## (a) Connected with Yungchun (Engchhun).

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Yungchun</b> <sup>1</sup> (147; \$1,906).	Soa-thau-sia, Toa-khu-thau, Khoe-khau; <i>Sio-ko, Tek-hoe, Le-khi, Be-thau.</i> Preaching Halls: <i>Phi-lai, Tang-koan-kio, E-pih, Anna-khau.</i>	Rev. Khu Thian Un (Ordained, 1907).
<b>Pi-aw</b> (98; \$318).	Go-tau, Ko-loe; <i>Toh-po, Tho-chiu, So-khee, It-tau, Khut-tau.</i>	Rev. Lim Chiam-to (Ordained, 1906).

## (b) Connected with Chinchew.

<b>Chinchew,</b> South St. (177; \$1,140).	<i>Tan-te, Tsu-po-koe.</i> Preaching Halls: <i>Chioh-thau-koe, Kho-thohng, Tsui-tui.</i>	Rev. Tan Soan-leng (Ordained, 1877; Inducted, 1887).
<b>Chinchew,</b> West St. (102; \$812).	<i>Lam-an City, Phu-kio.</i>	Rev. Ngo Hong-pho. (Ordained, 1897).
<b>Siong-see</b> (79; \$1,365).	<i>Ham-kang.</i>	Rev. Si Kiet-siong (Ordained, 1909).
<b>Eng-sek</b> <sup>2</sup> (70; \$703).	Chioh-sai, Eng-leng. Preaching Hall: <i>Sin-koe.</i>	Rev. Ko Tsui-hong.
<b>An-khoe</b> (164; \$791).	Eng-lai, O-thau; <i>Tng-khi, Chhiu-ti, Khoe-khau.</i> Preaching Hall: <i>Phi-hi.</i>	Rev. Ng Chhong-hai (Ordained, 1900).
<b>Phoa-noa</b> (103; \$460).	Ho-chhi; <i>Chhian-kim-bio, Sio-lo-khoe, Pho-tsu.</i>	Rev. Ng Siu (Ng Tiong-heng). (Ordained, 1901).
<b>Khoe-a-be</b> (64; \$608).	<i>Tung-chhan-kio, Toa-u.</i>	Rev. Tan Khun-tsoan (Ordained, 1908).
<b>Anhai</b> (119; \$581).	Mng-khau-tai; <i>Tung-chioh.</i>	Rev. Si Lim-tit (Ordained, 1908).
<b>Koa-kio</b> (61; \$486).	Preaching Hall: <i>Au-be.</i>	Rev. Iu-Iok-se (Ordained, 1907).

## (c) Connected with Amoy.

<b>Emung-kang</b> (70; \$862).	<i>Kologsu.</i>	Rev. Iu Hwai-tek. (Inducted, 1899).
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<sup>1</sup> The numbers within brackets after the name of the pastorate or station are its Communicant membership and its total contributions. The figures in the Amoy lists are membership and givings of the whole pastorate.

<sup>2</sup> Eng-sek is the name given to the pastorate, made up of the first syllable of Eng-leng (where the Pastor lives), and sek, the 'character' sound of Chioh, the first syllable of Chioh-sai, the only other station in the pastorate.



<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Chi-bay</b> (or <b>Kim-chi</b> ). (174; \$1,686).	<b>Chhim-ho, Phoa-kan, Chui-kang,</b> <i>Chui - chng.</i> Preaching Hall : <i>Toa-chhim-ho.</i>	Rev. Kho Seng-iam. (Ordained, 1892)..
<b>Chioh-chi</b> (63; \$306).		Rev. Ng Jit-cheng (Ordained, 1907).

## CHANGCHEW PRESBYTERY.

## (a) Connected with Changpu.

<b>Khi-bay</b> (68; \$611).	<i>Chhiah-thaw-nia, Kotin, Liok-go.</i>	Vacant.
<b>Tung-kio</b> (80; \$340).	Liong-khe; <i>Koe-bu-siu.</i>	Vacant.
<b>Kio-lai</b> (151; \$324).	Liong-nia, Au-paw, Kak-chioh; <i>Lang-phi.</i> Preaching Hall : <i>Sin-lai.</i>	Rev. Chhi Chheng-kiet (Ordained, 1907).
<b>Changpu</b> (119; \$516).	Pan-to, To-jim, <i>Boe-lim.</i>	Rev. Ngo Pay. (Ordained, 1881).
<b>Gaw-chay</b> <sup>1</sup> (65; \$347).	Chi-a-be; <i>Cheng-poa.</i>	Rev. Ngo Aw-Kun. (Ordained, 1904).
<b>Unso</b> (37; \$837).	Na-thau; <i>Si-to, Liong-khi.</i>	Rev. Lim Beng-tek. (Ordained 1902).
<b>Bay-pay</b> (113; \$626).	Tin-hai, Kang-khau; <i>Kang-boey,</i> <i>Cheng-tau.</i>	Rev. Li Sin-to. (Ordained, 1886.)
<b>Liong-bun-see</b> (112; \$593).	Kio-thau (where the Pastor lives), <i>Aw-sai; Yu-bay-kio, Chiah-aw.</i>	Rev. Na Ju-khe. (Inducted, 1910).

[Besides these eight pastorates, there is another station in the Changpu district, on the Island of Tong-san or Tang-soa, south-west from Changpu, part of the Mission of the Native Church. A second station of the Native Mission Committee is Au-pho, on the Island of Quemoy, outside Amoy. These 'Home Missions,' with 96 members, belong to both the American Reformed Mission and our own, they themselves contributed \$759 last year.]

## (b) Connected with Amoy.

<b>Pechuia</b> (87; \$571).	Kwajim.	Vacant.
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[N.B.—Besides the pastorates connected with our own Mission there are in all fourteen pastorates in the two Presbyteries—Chinchew and Changchew—connected with the American Reformed Mission, with a Communicant membership of 1,756.]

## SWATOW.

(The Synod of Chao-Hwei-Chow<sup>2</sup> has two Presbyteries—Swatow and Wukingfu.)

## SWATOW PRESBYTERY.

## (a) Connected with Swatow.

<b>Kieh-yang.</b>	Leng-kang; <i>Sinliau.</i>	Rev. Lim Huang.
<b>Sin-hu.</b>	<i>Tek-kie, Tangliau.</i>	Vacant.

<sup>1</sup> Gaw-chay is the name of the district. The pastorate has two stations, Chi-a-be (where the Pastor lives) and Cheng-poa.

<sup>2</sup> Chaochow and Hweichow are the names (according to the 'Mandarin' pronunciation) of two out of the four large Prefectural Districts in which the Swatow and Hakka work chiefly lies.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Mi-ou.</b>	Teng-pou.	Vacant.
<b>Kia-kng.</b>	Tsau-phou ; Kang-bue.	Vacant.
<b>Iam-tsau.</b>	<i>Chia-chiu, Chhin-tshng.</i>	Rev. Kuan Chip-seng
<b>Phu-sua.</b>	Ng-kng.	Vacant.
<b>Chia-na.</b>	<i>Tng-bue.</i>	Rev. Lim Siu-thien (Ordained, 1909).
<b>Swatow.</b>	<i>On-teng-pue, Phong-chiu-so.</i>	Rev. Lim Chiang-tsau, resigned. Assistant, Mr. Lim Teng-sam.
<b>Pang-khau.</b>	Teng-kng ; <i>Sin-che.</i>	Vacant.
<b>Kah-chi.</b>	<i>Kui-ou, Sin-jiau.</i>	Rev. Lim Kau.

## (b) Pastorates connected with Chaochowfu.

<b>Chaochowfu.</b>	Teng-tng.	Rev. Heng Liet-kip.
<b>Peh-tsui-ou.</b>	<i>To-thau, Tiam-kia-thau.</i>	Rev. Lim Mo-tsai (Ordained, 1907).
	<i>Kua-tng.</i>	

## (c) Pastorates connected with Swabue.

<b>Swabue.</b>	<i>Chiap-cheng.</i>	Vacant.
<b>Tua-ua.</b>	<i>Lufung.</i>	Rev. Phe Chek-li (Ordained, 1909).

The rest of the Swatow stations follow under their respective Chinese Districts :—

## (a) Stations connected with Swatow.

## DISTRICT.

**Hai-yang.**—*Am-pou, Tshua-tng-chhi.*  
**Jao-ping.**—*Jao-ping, Thuah-khe, Chieh-thau.*  
**Kieh-yang.**—*Tua-ka.*  
**Chao-yang.**—*Chao-yang, Leng-kia, Tat-hau-pou, Sua-mng-sia.*  
**Pu-ning.**—*Kui-su, Lau-sua-hu, Ku-pue, Liou, Kho-leng.*  
**Hwei-lai.**—*Hwei-lai, Kue-tham, Sang-sua, Leng-kang, Sin-theh, Cheng-hai.*  
**Chao-an.**—*Chao-an.*  
**Namoa Island.**—*Au-theh, Namoa, Hun-o.*

## (b) Stations connected with Chaochowfu.

**Hai-yang.**—*Tng-ou, E-tng, Liau-khau.*  
**Funshun.**—*Liu-ng.*

## (c) Stations connected with Swabue.

**Hai-fung.**—*Kong-pheng ; Hai-fung, Chia-ung, Namhun, Bueleng.*  
**Lu-fung.**—*Kit-chieh-ue, Tangsua, Poh-bue.*

## HAKKA COUNTRY.

## PRESBYTERY OF WUKINGFU.

## SOUTH HAKKALAND.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Wukingfu.</b>	<i>Pi-yong, Thai-yen.</i>	Rev. Phang Tshiung.
<b>Thong-hang.</b>		Rev. Tsen Mien-lu.
<b>Ho-thien.</b>	<i>Sin-thien, Lo-hai,</i> <i>Shong-fu.</i>	Rev. Chhin Tet-chin (Ordained, 1909).
<b>Ho-pho.</b>		Rev. Tshai Yung (Ordained, 1909).

The rest of the South Hakka stations follow under their respective Chinese Districts :—

## DISTRICT.

**Kiehyang.**—Kwan-yim-san, *Tung-sim-tshun*, Thai-yong, *Kin-teu-pu*, *Nam-san*, *Shui-liu-pu*, Fung-lo-pi.

**Lufung.**—Ng-yun-thung, Sam-hai, Shong-sa, *Pat-ran*, Vong-kin-pu, *Thun-pu*, *Vong-thong*.

**Fungshun.**—Pu-tsu-tshai, *Fungshun*, *Hi-tsu-tham*, *Yu-tshau-yong*.

**Hwei-lai.**—*Kau-thien*, *Moi-yong*.

**Hai-fung.**—Phai-liang (or Ma-chuk), *Fa-chau-leu*.

## NORTH HAKKALAND.

There are no ordained pastors yet in this part of the Hakka field. The stations are set down under their respective Chinese districts :—

## DISTRICT.

**Tapu.**—Tapu, *Samhopa*, *Kopi*, *Vong-fu-tshun*.

**Yung-ting.**—Yung-ting, *Thai-khe*, *Fu-loi*. *Tsen-chuh-kap*.

**Shanghang.**—*Shonghong*, *Chung-tu*, *Thai-yong-pa*.

**Jaoping.**—*Khi-khang*, *Thienchung-hi*.

**Fungshun.**—*Vong-thung*.

**Wuping.**—*Vu-phin*.

**Chenping.**—*Tshiang-kheu*.

**Hai-yang.**—*Tshan-tang-hu*.

**Kiangsi Prov.**—*Lo-thong*, *Mun-liang*, *Sun-pui*, *On-yen-yen*, *Phan-ku-ai* and *Fuichong*, the stations of the native Missionary Society.

## FORMOSA.

## PRESBYTERY OF TAINAN.

## (a) Connected with Tainan.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Tainan.</b>	Po-kiu-thau, Sin-chhi,* <i>Tiong-lo</i> , <i>Toa - oan</i> , <i>Tsong - thau - liau</i> , <i>An-peng</i> , <i>Koan-te-bio</i> , <i>Ji-tsan-</i> <i>hang</i> .	Rev. Ko Kim-seng (Ordained, 1907).
<b>Bak-sa*.</b>	<i>Toa-po</i> ,* <i>Kam-a-na</i> * (or <i>Ku-</i> <i>chhai - lun</i> *), with two out- stations, <i>Lau - long</i> and <i>Sin-</i> <i>chhu-a</i> ,* <i>Kong-a-na</i> ,* with two out-stations, <i>Sin-ho-tsung</i> * and <i>Toa-liau</i> * ; <i>Poah-be</i> .*	Rev. Lau Tsun-sin (Ordained, 1898).
<b>Lam-a-khe.</b>	<i>Ku-sia</i> , <i>A-kong-tiam</i> .	Rev. Ng Leng-kiet (or Ng Chi-seng) (Ordained, 1903).
<b>Gu-ta-oan.</b>	<i>Kiam-tsui-kang</i> , <i>Poa-thi-chhu</i> , <i>Phoh-a-ka</i> .	Vacant.

The other stations follow, arranged under their districts :—

**Hong-soa District.**—A-kau ; A-li-kang, with two out-stations, *Iam-po* and *Ka-lah-po* ; Hi-liau ; Na-au, with one out-station, *Ban-tan* ; Pi-thau, with one out-station, *Takow* ; Tang-kang, with two out-stations, *Kiam-po-a* and *Lambay* ; Tek-a-kha, with one out-station, *Kian-kong-tsung* ; *Tiong-na*.\*

**Kagi District.**—Kagi City, with four out-stations, *Sin-kang*, *Tau-lak*, *Lok-moa-san* and *Koe-kau* ; Giam-cheng\* with three out-stations, *Ka-poa-soa*,\*

\* The Formosa stations marked with an asterisk are planted amongst the civilised aborigines.

Koan-a-nia, and *Tiam-a-khau*; Thau-sia,\* with two out-stations, Hoan-a-chlian\* and Ta-pa-ni; Tho-kho; *Siau-lang*, with one out-station, *Sai-po-lai*; Oan-li-ke; *Moa-tau*.

East Coast.—Chioh-pai,\* Li-lang,\* Koan-im-soa,\* *Chioh-ho-soa*.\*

The Native Church's Mission.—*Ma-keng*, *Peh-tau* and *Teng-soa*, in the Pescadore Islands.

(b) Connected with Chianghoa.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Chianghoa.</b>	<i>Khe-o</i> , Toa-to-ke, <i>Lok-kang</i> , and <i>La-li-san</i> (four out-stations of Chianghoa); <i>Ka-tang-a</i> , with two out-stations, <i>Tsui-boe</i> and <i>Ji-lun-a</i> ; <i>Sia-thau-lun-a</i> , with three out-stations, <i>Chhau-e-tun</i> , <i>Oan-lim-ke</i> , and <i>Toa-tsung</i> ; <i>Tung-pat-tau</i> , with two out-stations, <i>Hoan-oah</i> and <i>Toa-sia-chhu</i> ; <i>Chap-go-tsung</i> ; <i>Po-sin-tsung</i> .	Rev. Lim Hak-kiong (Ordained, 1903).
<b>O-gu-lan.*</b>	<i>Su-khun-soa</i> ,* <i>Toa-lam</i> ,* <i>Pak-soa-khe</i> ,* <i>Hi-ti-a</i> , <i>Toa-po-sia</i> .*	Rev. Tsan Chhi-heng (Ordained, 1905).

The other stations follow :—

**Chianghoa District.**—*Tang-toa-tun* (or *Tai-tiong*), the Chinese village adjacent to the Japanese town, Taichu, with two out-stations, *Tai-li-kit* and *Aw-jit-tsung*; *Toa-sia*,\* with two out-stations, *Gu-ma-thau*, *Ho-lo-tun*.

SINGAPORE.

PRESBYTERY OF SINGAPORE.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Tanjong Pagar</b> (Hokkien Church, i.e. Amoy Immigrants, 36; \$995).	<i>Paya Lebar</i> (20; \$306); <i>Gaylang</i> (2; \$14); <i>Selitar</i> (4; \$295).	Rev. Tay Sek Tin (Ordained, 1897).
<b>Tekkha</b> (Prinsep Street: Swatow- speaking pasto- rate, 47; \$319).	<i>Bukit Timah</i> (68; \$251); <i>Seranggong</i> (28; \$299).	Vacant.

The other Stations are :—

In Singapore City.—Baba Church (Straits-born Chinese), meeting in Prinsep Street Church, built in 1843, (42; \$688).

In the Johore Sultanate.—Johore Bahru (46; \$137), *Tampoi*; Muar (52; \$398), with its out-stations, *Ji Tiou* and *Sungie Mati*.

RAJSHAHI, BENGAL.

The two centres are Rampore Boalia and Naogaon. Rampore Boalia has an out-station, the Borind, a group of aboriginal villages.

\* The Formosa stations marked with an asterisk are planted amongst the civilised aborigines.

## GROWTH OF MEMBERS:—1909-10.

—	Amoy <sup>1</sup>	Swatow	South Hakka- land	North Hakka- land	Formosa	Singa- pore	Rajshahi		Total
							Ram- pore Boalia	Nao- gaon	
Communicants, 1909	2,323	3,268	974	226	3,446	312	19	7	10,575
Adult Baptisms, dur- ing the year ...	112	149	31	19	270	14	2	—	597
Received to Commu- nion (Baptised in Infancy) ...	27	16	18	2	35	4	—	—	102
Received by Certificate	44	79	3	14	10	36	6	—	192
Restored to Com- munion ...	—	9	2	—	10	—	—	—	21
Total Received ...	183	253	54	35	325	54	8	—	912
Deaths ...	83	80	11	6	89	7	—	—	276
Gone Elsewhere ...	—	100	8	—	50	—	9	—	167
Suspended or Re- moved from the Roll	70	26	3	4	20	37	—	—	160
Net Increase ...	30	47	32	25	166	10	Decrease 1	1	310
Communicants, 1910	2,353 <sup>2</sup>	3,315	1,006	251	3,612	322	18	8	10,885
Members under Sus- pension ...	137	193	50	18	193	23	—	—	614
Children Baptised during the year ...	165	194	35	9	396	26	4	—	829
Baptised Children, 1910 ...	1,448	2,066	613	76	3,190	271	18	—	7,682
Total Membership— Adults & Children	3,938	5,574	1,669	345	6,995	616	36	8	19,181

<sup>1</sup> The two Amoy Presbyterian Missions, the American Reformed and our own, are in many ways worked as one Mission, united in Synod and Presbyteries, the missionaries frequently interchanging help in the oversight and visitation of Congregations. It is fitting, therefore, to add the American Reformed figures: Adult baptisms during the year, 85; 20 admitted to Communion, having been baptised in infancy; 31 received by certificate; 42 deaths; 7 other losses; a net gain of 56. The American Reformed Mission baptised 131 children during the year; the Native Church's Missions, 9; there are 1,116 baptised children on the American Reformed roll, and 46 on the roll of the Native Church's Mission stations. Communicant members: American Reformed, 1,756; Native Church's Missions, 96. The total for the united Church (including 254 suspended members), 4,420 Communicant members; 2,610 baptised children; 1,879 inquirers.

<sup>2</sup> Reckoning half of the members of the Native Church's Mission as belonging to our Mission, half to the American Reformed Mission.

The Mission Hospitals, November 1, 1909, to October 31, 1910.  
Students, Patients, Operations, Cost to Mission Funds.

No.	CHINA										INDIA		Total		
	FUJIKEN PROVINCE					CANTON PROVINCE					JAPAN			INDIA	
	Young-chung (Eng-chun) Hospital	Ohlu-chew (General Hospital)	Chiu-chew (W.M.A. Hospital)	Chang-pu	Swatow (General Hospital)	Swatow (W.M.A. Hospital)	Chao-chow (Hospital)	Swabuc	Wu-kingfu <sup>c</sup>	Samho-pa <sup>c</sup>	Tainan	Takow		Chiang-glor	INDIA
1	Medical Missionaries...	1	1	2	1	2	1	1	1	1	1	1	1	2	17
2	Native Assistants ...	1	1	1	—	3	2	3	1	1	7	—	2	4	26
3	Students ...	7	4	6	8	11	9	8	6	7	—	—	4	—	70
4	In-patients : Male ...	490	776	—	453	2,086	—	598	450	650	1,815	—	629	204	8,151
5	Female ...	69	117	124	54	376	1,125	173	44	250	675	—	266	58	3,331
6	Out-patients : Male ...	1,554	1,330	—	1,436	5,309	—	2,132	1,450	2,300	3,597	—	8,538	2,895	30,541
7	Female ...	361	229	1,067	643	1,953	3,794	1,196	450	1,500	2,095	—	3,438	986	17,842
8	Patients seen at their Homes : Male ...	165	454	—	54	319	—	161	50	—	—	—	64	20	1,287
9	Female ...	104	329	225	36	322	707	107	30	—	—	—	58	33	1,951
10	Patients seen on Itinerations : Male ...	20	—	—	1,520	—	—	—	—	39	—	—	65	—	1,635
11	Female ...	15	—	—	538	—	—	—	—	70	—	—	67	—	690
12	Total Individual Patients : Male ...	2,229	2,560	—	3,463	7,714	—	2,891	1,950	2,980	5,412	—	9,296	3,119	41,614
13	Female ...	549	675	1,416	1,371	2,681	5,626	1,476	524	1,820	2,970	—	3,829	1,077	23,814
14	Total Attendances, First and Return ...	4,012	13,881	8,738	12,368	—	10,011	—	8,701	10,000	18,736	—	41,051	8,430	135,925
15	Surgical Operations : General ...	178	350	45	191	542	181	266	165	250	1,009	—	731	225	4,133
16	Eye ...	34	164	7	88	387	386	95	30	150	564	—	637	86	2,587
17	Obstetric & Gynecological ...	8	—	13	37	8	201	37	10	6	17	—	5	4	351
18	Dental ...	85	62	70	212	282	191	70	50	40	133	—	52	47	1,294
19	Plague and Malarial Inoculations and Injections ...	347	—	942	—	—	—	—	—	—	—	—	—	—	—
20	Operations with Anesthetics ...	—	—	47	—	262	—	63	75	50	657	—	607	141	1,897
21	Hospital Beds ...	132	90	23	60	230	100	86	60	70	170	35	83	17	1,178
	*Income (Fees, Donations, &c.) ...	£	£	£	£	£	£	£	£	£	£	£	£	£	£
	Expenditure (including Drugs) ...	291	359	—	322	449	—	—	31	—	535	—	646	78	—
	Cost to Mission Funds ...	197	323	—	332	£38	—	—	195	—	771	—	591	101	—
		—	—	33	—	78	150	85	136	111	—	—	—	23	684

<sup>1</sup> The Yungchun Hospital was only open for six months, Dr. Preston Maxwell having come home on furlough in the middle of the year.  
<sup>2</sup> The Wakingfu numbers are not reported. Dr. Riddel had, however, a good full year, the numbers given are about the same as last year.  
<sup>3</sup> Samhopa Hospital was not opened during the year, Dr. McPhun taking Dr. Riddel's place in Wukingfu.

## NATIVE WORKERS.

	CHINA				JAPAN	STRAITS SETTLEMENTS	INDIA		Total
	Amoy	Swatow	Hakkaland		Formosa	Singapore	Bengal (Eastern)		
			South	North			Ram-pore Boalia	Nao-gaon	
Ordained Native Ministers	25	12	5	—	4	1	—	—	47
Preachers ... ..	55	55	21	17	59	9	2	1	219
Teachers in Mission Day Schools ... ..	21	10	17	5	7	4	2	—	66
Teachers in Theological Colleges ... ..	3	3	2	—	3	—	—	—	11
Students for the Ministry Teachers in Anglo-Chinese Colleges ... ..	10 <sup>1</sup>	23	14	—	17	2 <sup>2</sup>	—	—	64
Chapel-keepers ... ..	6	7	—	—	—	—	—	—	13
Elders ... ..	3	9	1	1	—	—	2	—	16
Deacons ... ..	—	—	27	—	119	10	—	—	—
Hospital Assistants ... ..	—	—	56	—	187	10	—	—	—
Hospital Students... ..	3	7	2	—	9	—	—	4	25
Biblewomen ... ..	24	27	5	—	4	—	—	—	60
Pastorates ... ..	—	—	—	—	—	2	1	1	4
Organised Congregations	23	14	4	—	6	2	—	—	49
Unorganised Congregations	48	23	13	2	43	6	—	—	135
Unorganised Congregations	52	51	18	21	49	7	2	1	201

<sup>1</sup> Besides the regular students in the Army Theological College there were 14 students in the Chinchew Bible School under training to be Evangelists.

<sup>2</sup> 1 in Amoy; 1 in Swatow.

## CONTRIBUTIONS OF THE DAUGHTER CHURCH.

	CHINA				JAPAN	STRAITS SETTLEMENTS	INDIA	Total
	Fukien Province	Canton Province			Formosa	Singapore	Ram-pore Boalia	
	Amoy <sup>1</sup>	Swatow	Hakkaland					
			South	North				
Pastors' Salaries and Preachers' Fund ...	\$ 6,308.58	\$ 5,287	\$ —	\$ —	Yen —	\$ 1,105	Rs. —	£ —
Home Missionary Fund	485.30	363	—	—	—	147	—	—
School Fund ... ..	781.50	777 <sup>2</sup>	—	—	—	—	—	—
For Local Expenditure	9,220.65	3,736	—	—	—	1,739	—	—
Building and Repairs	—	1,028	—	—	—	633	—	—
For the Poor... ..	—	—	—	—	—	60	—	—
Presbytery Expenses	—	—	—	—	—	30	—	—
Normal School ... ..	—	122	—	—	—	—	—	—
Total ... ..	16,746.03	13,052	4,060	3,000	13,300	3,714	119	4,950
Average per Member	5	nearly 4	4	11 <sup>3</sup> / <sub>5</sub>	4	11	—	9s. 3d.

<sup>1</sup> The American Reformed Congregations contributed in all \$12,177.96, and the Congregations of the Native Churches Home Mission \$758.73; a total for the Amoy Presbyterian Church of \$30,682.69 (= £2,820). The givings of our own people were £1,575.

<sup>2</sup> The Swatow 'School Fund' (\$777) is a fund being raised for the erection of Higher Grade Primary Schools in the Swatow district.

<sup>3</sup> Building efforts account for the large average contributions in the North Hakka Mission. Leaving these out of account, the average per member is \$3<sup>3</sup>/<sub>5</sub>.

## Educational : Schools and Colleges.

	CHINA				FORMOSA	EASTERN BENGAL		TOTAL
	Amoy District	Swatow and Chao-chowfu	Swabuc	Hakka-land		EASTERN BENGAL		
						Barpore	Bongla	
				Taiwan	STRAITS SETTLEMENTS			
Kindergarten (Mixed)	3	—	—	—	—	—	—	3
Primary Schools : Boys'	26	40	7	22	4	—	—	101
Girls'	14	28	4	—	—	—	—	46
Mixed	—	—	—	5	7	—	—	15
Secondary Schools : Boys'	2	1	1	2	1	—	—	7
Girls'	4	1	—	1	1	—	—	8
Native Teachers : Male	21	10	1	22	7	—	—	67
Female	30	—	4	5	3	—	—	46
Pupils :— Kindergarten	238	—	—	—	—	—	—	238
Primary Schools : Boys'	585	710	58	353	78	—	—	1,824
Girls'	200	430	—	—	—	—	—	630
Mixed	—	—	—	—	278 <sup>1</sup>	—	—	444
Secondary Schools : Boys'	91	33	19	136	—	—	—	273
Girls'	280	60	—	76	54	—	—	537
Theological Colleges	—	—	—	70	52	—	—	122
Native Teachers	1	1	—	1	1	—	—	4
Students	3	3	—	4	2	—	—	12
Bible School	10	23	—	14	17	—	—	64
" " Pupils	1	—	—	—	—	—	—	1
Anglo-Chinese Colleges	14	—	—	—	—	—	—	14
Foreign Teachers	1	1	—	—	—	—	—	2
Native Teachers	2	2	—	—	—	—	—	4
Pupils	11	7	—	—	—	—	—	18
Sunday Schools : Number	182	63	—	—	—	—	—	245
Native Teachers : Male	—	—	—	—	—	—	—	44
Female	—	—	—	1	41	—	—	42
Pupils	—	—	—	2	31	—	—	33
Women's Schools	—	—	—	70	1489	—	—	1,676
" " : Pupils	4	—	—	—	—	—	—	4
	60	—	—	—	—	—	—	60

In the Mixed Primary Schools, 41 of the 273 pupils are girls.



## SOURCES OF MISSION INCOME.

	Congregational and Contributions	Self-Denial and Thanks-giving Offerings	Donations to General Fund	Donations for Special Purposes	Legacies <sup>1</sup>	Transferred from Sturge Buildings <sup>2</sup>	Swahle Contributions	Juvenile Fund	Scottish Auxiliary	Interest	Collections	Students' Efforts	W.M.A. Ordinary Income	W.M.A. Donations, Legacies, and Interest
	£	£	£	£	£	£	£	£	£	£	£	£	£	£
1881	4,686	—	2,121	94	320	—	—	1,479	2,773	117	71	—	794	440
1882	6,792	—	2,114	140	508	—	—	1,724	2,722	59	83	106	2,356	58
1883	6,434	—	2,045	400	1,010	—	—	1,840	2,723	—	21	—	1,518	433
1884	6,701	—	2,847	—	37	—	—	1,911	2,535	—	19	—	2,932	107
1885	5,621	—	4,684	596	900	—	—	1,910	2,376	—	21	61	1,566	77
1886	6,050	—	3,224	91	2,377	—	—	1,734	2,428	—	21	222	1,694	46
1887	6,233	—	1,437	—	1,436	—	—	1,723	2,430	—	16	174	2,311	45
1888	6,061	—	1,758	972	945	—	—	1,740	2,240	—	7	355	2,035	247
1889	6,497	—	1,353	300	1,455	—	—	1,785	2,740	39	19	348	2,262	342
1890	6,699	—	1,693	954	1,574	—	—	1,794	2,909	175	3	520	2,135	674
1891	7,649	—	3,165	1,610 <sup>4</sup>	1,393	—	—	2,121	3,031	306	66	354	2,814	405
1892	7,472	1,422	5,818	2,119	342	—	—	1,944	4,114	494	120	433	2,927	1,001
1893	6,492	714	1,510	400	2,041	—	—	1,871	2,701	778	20	391	2,772	1,085
1894	6,649	12 <sup>3</sup>	1,046	820	1,075	—	—	1,904	3,022	783	77	369	2,548	1,114
1895	6,492	—	1,394	635	8,449 <sup>5</sup>	—	—	1,981	2,660	736	103	—	3,141	1,622
1896	7,674	—	1,945	1,190	2,218	—	—	2,071	3,535	621	53	—	3,339	1,352
1897	7,266	—	3,284	495	25	—	—	2,118	3,841	605	91	363	3,788	902
1898	7,923	—	1,714	728	1,650	—	—	2,168	2,555	606	63	—	4,203	1,034
1899	7,750	—	1,933	1,788	3,574	—	—	2,201	2,755	680	155	301	4,512	1,560
1900	8,438	—	2,839	2,699	3,350	—	—	2,309	2,110	665	102	401	4,607	1,853
1901	8,336	—	1,029	2,363	2,826	—	—	2,346	2,110	812	98	342	4,499	1,625
1902	7,834	—	1,483	1,134	3,703	—	—	2,512	1,620	983	226	497	4,137	1,545
1903	9,367	—	8,777	1,770	1,245	—	—	2,476	2,190	921	295	245	4,454	1,527
1904	8,985	158	1,929	775	1,091 <sup>6</sup>	—	—	2,434	2,369	923	70	410	4,203	2,987
1905	8,931	277	2,052	1,114	1,413	—	—	2,587	2,572	830	41	159	4,709	2,073
1906	9,001	177	2,114	1,363	2,240	—	—	2,416	2,248	789	151	—	4,608	2,027
1907	10,674	207	1,993	1,701	3,580	—	—	2,308	2,155	768	47	458	4,458	2,279
1908	10,949	2,222	2,703	1,333	2,658	—	—	2,462	2,168	720	118	280	4,077	3,247
1909	9,637	1,339	1,590	2,949	600	—	—	2,384	2,115	720	122	266	4,181	2,886
1910	13,353	722	4,096	4,156 <sup>7</sup>	2,358	—	—	2,411	2,216	879	113	370	4,472	2,840

<sup>1</sup> The column for legacies includes sums transferred to General Fund from the Sturge Bequest, the successive instalments of which were set aside as a Reserve Fund.

<sup>2</sup> The final £20,000 of Sturge Bequest was assigned to Buildings.

<sup>3</sup> From 1891 this column includes sums given for special salaries, chiefly by Scottish friends.

<sup>4</sup> £8,000 transferred from Reserve Fund, i.e. chiefly from Sturge, to cancel an accumulated deficit.

<sup>5</sup> The Sturge Bequest was exhausted in 1903, except the sum set apart for Mission buildings.

<sup>7</sup> Including £2,935 for Guarantee Fund.

For Resolutions to be proposed to the Synod, see p. 410.

APPENDIX.

THE THIRTY-SECOND ANNUAL REPORT

OF THE

WOMEN'S MISSIONARY ASSOCIATION,

FOR THE YEAR 1910.

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IN the history of the British Empire the year 1910 will ever be remembered as that in which King Edward VII., the Peacemaker, passed away, his death constituting a world-wide loss. In the history of the Christian Church 1910 will always be remembered as the year of the great World Missionary Conference, the results of which we believe will be a world-wide blessing.

Notwithstanding this great missionary movement the past year has been one of crisis and of grave outlook in our own Foreign Missions, owing to the lack of funds and the apparent apathy of the Home Churches; and we of the Women's Missionary Association could not but share the anxiety of our brethren and loyally offer to do our best to support their appeal. We now rejoice with them that the need for retrenchment has for the present been averted, and we trust that among the results of the World Missionary Conference will be a steady enthusiasm for Foreign Missions in our Presbyterian Church of England, and a deeper sense of our responsibility at a time when the great nations of the East are open to Western influence.

As regards our work abroad a very remarkable feature has been the Mission held in the Swatow region and in Wukingfu by Miss Yu, a young Chinese lady Evangelist, whose preaching, even through an interpreter, was full of power, and has produced wonderful spiritual results in the Native Church and in the schools.

During the past year three of our missionaries, Miss Black, of Swatow, Miss Butler, and Miss Stuart, of Formosa, have attained the semi-jubilee of their missionary service. Another, Miss Usher, has left us after eleven years of work in Amoy. We rejoice that her marriage to the Rev. Duncan Ferguson, of Tainan, only takes her to another part of our Mission-field, where she will be most welcome. It would be difficult to express all that we owe to these devoted and experienced workers.

Two missionaries have gone out to China for the first time, viz. : Dr. Marguerite Ross, as colleague to Dr. Nina Beath, of Swatow, and Miss Eleanor Probst, whose destination is Wukingfu in the Hakka country.

The following missionaries have returned on furlough, viz. ; Dr. Edith Bryson and Miss Brander, Miss Gillhespy and Miss Macarthur.

One of our oldest members of Committee and a revered Vice-President, the well-known Miss Angelica Fraser, has been called home ; and we have also shared the sorrow of the Foreign Missions in the loss of Dr. Riddel and the Rev. Donald MacIver, both of Wukingfu.

#### WORK ABROAD.

*Amoy.*—At last the difficulties in the way of a new Girls' School in Amoy have been overcome by the purchase of a more suitable site than the one secured some years ago. By the end of the year the work of building was making good progress under the kind supervision of Mr. H. I. P. Anderson, M.A., of the Foreign Missions, and of Mr. Pedersen, overseer of buildings in the Imperial Customs, Amoy. The old Girls' School has been sold to the Committee of the Baby Home at a price which will practically cover the cost of the new site. A new kindergarten building is now in urgent request, as the present premises are only for temporary use, and are not likely to be long at our disposal. Part of the site formerly bought for the Girls' School has been granted, and it will probably be no very difficult task to collect the £600 required for the building, especially as the Chinese themselves are ready to contribute. Miss Noltenius, who did not take long to pass her first year's examination in the language, has been able to give substantial aid to Miss Macgregor and Miss Symington in the Girls' School and to Mrs. Wales in the kindergarten. Miss Usher, to whose marriage in July we have already referred, is greatly missed by her fellow-workers, and, owing to her absence, little country visiting has been done during the autumn. Another loss to Amoy has been the death of Dr. Otte, of the Dutch Reformed Church. He was the only medical missionary in this place, and one to whom our Association owes much for his kind services to our ladies and to the girls under their charge. As is well known, the training of teachers forms a special feature of the Amoy and Chinchew Girls' Schools. Last year for the first time teachers' certificates were given to those who had fulfilled the necessary qualifications, viz. : to six girls from the Amoy and Chinchew Schools. The granting of a higher certificate is now under consideration, which will include a further period of two years' teaching and the passing of examinations in various subjects. It has been also decided to admit heathen girls into the schools, provided full fees are paid to cover all expenses. It is encouraging to hear of the United Conference which was held in Amoy during September.

when representatives of the London Missionary Society, the Dutch Reformed Church, and our own Mission met to discuss the desirability of further union in their educational work.

*Changpu.*—During the past year South China has unhappily suffered much from drought and famine. Probably owing to these conditions there was a long spell of sickness in the Changpu Girls' School, and it had to be closed, so far as boarders were concerned, earlier than usual in the summer. We are very thankful that Miss Maclagan and Miss Edith Herschell have kept so well notwithstanding. There have been many women to visit among the hospital patients, and to teach from house to house; and these two ladies have been encouraged by seeing that so many of their old school-girls, when settled in homes of their own, do something to help their heathen neighbours to a knowledge of the Gospel. Before the end of the year Miss Lecky had returned to Changpu to take up once more the work in which she has been engaged for more than twenty-one years.

*Chinchew.*—From both Chinchew and Changpu we have sad accounts of the prevailing distress owing to drought and famine. The appearance of Halley's comet in the heavens had also caused much disturbance and anxiety among the Chinese. Miss Maclagan writes: 'It is pathetic to hear the cry "Heavenly Grandfather, have pity! send rain!"' The mandarins go out to the various temples with a following all in mourning; they kneel down every few steps and beat their heads on the ground and pray.' In Chinchew there were 'feuds caused by friction between members of the different city wards with regard to the carrying of idols in procession when they went to ask for needed rain.' Dr. Louisa Thacker, going a three hours' journey outside the city to visit a patient, saw the groups on the hillsides watching for enemies, and heard the shots from the ancient-looking guns. Plague, too, has been specially bad at Chinchew and also at Unsio. In the Chinchew district the deaths might have been counted by thousands; but nearly all the native Christians there had been inoculated, and these escaped. Miss Ramsay has had charge of the Women's School, and has besides given a great part of the year to visiting the country stations and holding classes. Miss Macarthur has come home on furlough. In the Girls' School Miss Duncan has been keeping in view the growing demand and necessity for trained teachers, and she gives more time than before to the pupil teachers. After four months spent in studying kindergarten methods in Amoy Miss McKay returned to Chinchew in time for the opening of the new Preliminary School on March 1. About fifty children attended, nearly half of whom are heathen, but all alike go to Church and Sunday School. Before Dr. Edith Bryson left on furlough, Dr. Louisa Thacker was able to attend the Triennial Conference of the Medical Missionary Association, held in Hankow, this involving a journey of 2,400 miles. This visit took her up the Yangtse River, and gave her the opportunity of seeing hospitals in different places.



NEW YEAR'S VISITORS (NON-CHRISTIANS) TO THE CHANGPU MISSION LADIES



AMERICAN REFORMED MISSION HOSPITAL, AMOY



A MOHAMMEDAN TEACHER, NAOGAON



THE MOHURRUM FESTIVAL, NAOGAON



A PRINTER'S ESTABLISHMENT, RAMPURE BOALIA

*Yungchun.*—The full staff—Miss Ross and the Misses Ewing—have had a busy year with the steady round of Girls' School, Women's School, and country visiting. There have been no hospital patients to teach, as Dr. and Mrs. Preston Maxwell are at home on furlough and the Hospital has been closed for a time. Miss Ross has tried the experiment of a Sunday service for children, and has met with much success. It was primarily intended for children coming with their mothers to Church, but a good many heathen children have joined of their own accord. It is pleasant to learn that Miss Ross teaches singing to the theological students of the Methodist Episcopal Mission, as well as to the boys of our own Foreign Missions School.

*Swatow.*—The most striking feature of the past year in Swatow has been Miss Yu's Evangelistic work in connection with our own and the American Baptist Mission. Beginning in March she gave almost two months to the Swatow region, and much blessing followed her meetings. One result has been a very large number of applicants for admission to the Girls' School. The training of the Bible-women, the classes for teachers, the Primary Schools; and the country visiting have all prospered in the experienced hands of Miss Black and Miss Harkness. When Miss Brander left on furlough in the spring Miss Black, in addition, took over the Girls' School, so as to finish the session. Miss Maud Paton passed her first year's examination in language in September; and at the request of the W.M.A. Council, Mrs. Paton kindly consented to associate herself with her daughter in the charge and management of the Girls' School during Miss Brander's absence on furlough. We are very grateful to Mrs. Paton for this help, and also to Dr. and Mrs. Lyall for their hospitality to Dr. Nina Beath, and for all the work they have done in connection with the Women's Hospital. Mrs. Lyall's words, written in May of last year, are well worth quoting: 'The donations to the Women's Hospital show the esteem and trust of the Chinese towards Dr. Nina Beath. Her students, and especially her assistants, are increasingly trusted, and deservedly so. They have risen to their responsibilities far beyond what I ever dared to dream.' When Dr. and Mrs. Lyall left for England in the summer the need of accommodation for our medical ladies became an urgent question and is now under serious consideration. Dr. Marguerite Ross arrived in June and received a warm welcome. Miss Probst also arrived in Swatow towards the close of the year, and was to go to Chaochowfu to study the language before proceeding to her destination in the Hakka country.

*Chaochowfu.*—Before Miss Gillhespy left on furlough in March she had done much country visiting and had welcomed Miss Yu to Chaochowfu, where her first meetings were held. Miss Wells being now left alone, it was thought best that Miss Paton should continue her study of the language at Chaochowfu, and so keep Miss Wells company. But except for the Women's Class in the spring, Miss Wells had spent much of the time in country visiting.

Early in the year Swabue district was visited, but in December Miss Wells was breaking new ground and visiting places where a foreigner was still a novelty and where a crowd gathered quickly to listen to her message. We are grateful to Dr. and Mrs. Wight for their kindness shown to Miss Wells when left alone, and to Dr. Marguerite Ross during her stay at Chaochowfu. We would also thank all those missionaries' wives who have so kindly helped in our Schools and Hospitals at different stations.

*Hakkaland.*—From Swatow Miss Yu went to Wukingfu, and again much blessing followed, both in the Schools and the native Church generally. The Rev. Phang Khifung, the College tutor, who acted as interpreter to Miss Yu, both in Swatow and at Wukingfu, has continued to be the means of awakening new life in the district, and the year closed full of hope and encouragement, notwithstanding the deep shadow cast by the deaths of Rev. Donald McIver and Dr. Riddel, whose wise counsels and practical help have ever been of much value to our ladies. Miss Balmer has spent most of the year in visiting the country stations in both North and South Hakka, sometimes taking Miss Duffus with her. Miss Laidler has had charge of the Girls' School and has met with encouraging results. During the New Year holidays she visited Thong-Yang and held a reunion of twenty-one old schoolgirls. At one time there was much sickness in the school and one girl died. Miss Duffus has now passed her final examination in the language and is able to take her full share in the work. It is a great joy to our Wukingfu staff that a fourth worker has been appointed in the person of Miss Eleanor Probst.

*Formosa.*—The principal feature of the past year has been the building of the 'Letitia Mathieson Memorial House' at Chianghoa, the funds for which were mainly provided by an 'In Memoriam' gift. In this house is enshrined the memory of a beloved former President, just as the memory of our pioneer missionary is enshrined in the Catherine Maria Ricketts House at Swatow, and we believe that in the years to come these two Homes will be the centres of much blessing. Miss Butler and Miss Stuart, who have just completed twenty-five years of missionary service, have spent several months in turn at Chianghoa, lodging where they best could, visiting the Hospital women patients, holding classes and meetings, while at the same time superintending the building operations. The house is now occupied and has the special advantage of the Japanese water supply laid on from the city. We are glad to hear that Miss Butler and Miss Stuart are now able to give up much of their maternity work, which was at times very arduous. There are now trained Japanese women to take these cases. Miss Barnett has latterly been in charge of the work at Tainan, but she has also done much country visiting during the year, and she also paid a visit to the Canadian Presbyterian Mission in the North of the Island. We rejoice that Miss Lloyd was sufficiently restored to health to



be allowed to return to Formosa in the autumn. Miss Learner has made excellent progress with the language, and Mrs. Ferguson has met with a warm welcome from all. In honour of Miss Butler's and Miss Stuart's semi-jubilee of missionary life, a dinner party was given in the Tainan compound, at which all the nineteen Formosa missionaries of the Foreign Missions and Women's Missionary Association were present. At the close of evening worship the Rev. William Campbell made a speech suitable to the occasion, followed by the presentation to the two ladies of a silver tea-service from the whole Mission. This came as a delightful surprise to both the ladies, as the secret had been well kept.

*India.*—During 1910 Miss Constance Herschell has been in sole charge of our work at Rampore Boalia. This consists of the Day School, Zenana visiting, and village work, besides the charge of several orphan children who board in the house. Work in India is always difficult, and Miss Herschell is bravely facing it alone; notwithstanding she writes hopefully of our Mission-field. She thinks that, compared with some other places, Rampore Boalia is full of promise. The iron rule of caste is less binding and the people are more open-minded. If only there were more workers! The opportunities for Zenana visiting alone would keep two or three ladies busy. It has been a very great disappointment to all concerned that Miss Jessie Morison, who had been accepted for service in India, has been forbidden to work in a tropical climate. Her parentage, her qualifications, her training, her life-long desire to work at Rampore Boalia all seemed to point to her as being the very missionary required, but God in His providence willed it otherwise; and we can only pray that He will send us others in her place.

*Singapore.*—We have received from both the Rev. J. A. B. and Mrs. Cook most encouraging reports of the two Biblewomen supported by our Association. One of them works at Lebar and the other at Selitar in Johore. It was pleasant to hear from Miss Lecky of her meeting with Mrs. Cook on her way out to China. It will be remembered that Miss Lecky began her work for the Women's Missionary Association in Singapore, and it was twenty years since she had seen Mrs. Cook. She was delighted to find her so well and active after thirty years of missionary service.

#### WORK AT HOME.

At home the great event of the past year has undoubtedly been the World Missionary Conference, with its fund of expert knowledge, its realisation of unity, its kindling enthusiasm, its rousing call to the Church in this new era of glorious opportunities. The Conference met in Edinburgh in June in the Assembly Hall of the United Free Church of Scotland. The delegates from the Women's Missionary Association were Miss Matheson (who had sat on Commission II.), Miss Lecky, and Miss J. P. Craig. The missionaries' tickets were shared by Miss Brander, Dr. Edith Bryson, and Miss

Lloyd. Tickets for the Synod Hall were used by our President, Mrs. Bell, and six of our Presbyterial Secretaries, viz., Mrs. Boyd, Miss Agnes Craig, Mrs. Fairbairn, Miss Graham, Mrs. Henderson, and Mrs. Charles Macdonald. Mrs. Molyneux was also present. One result has been the holding of meetings in different parts of the country, e.g. in Liverpool, when those who have been privileged to attend the great Conference gave their impressions and endeavoured to pass on to others the stimulus they had themselves received. We of the General Committee were touched as we listened to the glowing words of some of our representatives; and we felt the spirit of unity strengthened by the visits we received from the delegates of other Women's Missionary Societies in America and Australia.

We have already alluded to the death of Miss Angelica Fraser. In March, when she celebrated the fifty-seventh anniversary of her widespread work among tailors, she was the recipient of a gracious message of congratulation from our late Sovereign, King Edward VII., accompanied by the gift of a diamond brooch. Though in her eighty-seventh year, she continued in active work until almost the very end, and only a few days before she died was present at the November Committee Meeting to give us a kindly greeting.

In connection with the Foreign Missions crisis the Women's Missionary Association issued a circular to all the branches calling on the women of the Church to support the appeal of the Foreign Missions. In February Conferences were held between the Executive and the Synod Finance Committee, and throughout the year a movement has been on foot with a view to the closer co-operation of the Foreign Missions and the Women's Missionary Association, both at home and abroad.

Among the Reports of the Home Departments we welcome the First Report of the Home Preparation Union, now fairly started on what we trust will be a career of much usefulness.

Some changes have taken place on the Executive Committee, though, owing to the election of two ladies in 1909, the usual election from the General Committee was omitted last year. During 1910, however, all the Presbyterial Secretaries became ex-officio Members of the Executive, and this Committee has also been strengthened by the election of the following ladies as Vice-Presidents:—The Lady Agnes Anderson, Mrs. Moinet, Mrs. Skinner, and Mrs. Thornton. To our great regret Mrs. Blake has been obliged, owing to her removal to Florence, to resign her post as Secretary for 'Our Sisters.' We are happy to state that Mrs. Hawke, of St. John's Wood, has kindly taken her place. Mrs. Farguhar, who has done so much for us as Presbyterial Secretary for Durham, has also resigned owing to her removal to Manchester. Mrs. Phorson, of Sunderland, who has been a valuable fellow-worker, has been elected for the vacant post.

Our Annual Meeting took place on May 3, when the Synod met at Cardiff. It was to have been held in Windsor Place Presbyterian Church, but, owing to the total destruction of that building

by fire, the meeting was held in Charles Street Congregational Church, kindly lent for the occasion. The Moderator of Synod, the Rev. James Mellis, presided. The speakers were :—Miss J. P. Craig, who took ' Home Organisation ' as her subject ; Miss Lecky, who spoke on ' Work in China ' ; and Miss Eleanor A. Montgomery, of the Irish Presbyterian Mission, whose address dealt with ' Work in India.' The Annual Conference, which took place in the morning, was, as usual, full of practical interest and was well attended by delegates. It was only natural that in the circumstances finance in its various aspects should have formed the subject of the papers read by Mrs. Molyneux, Miss Lecky, and Miss Morison. These were appropriately followed by our President's address on ' The Grace of Giving.'

The Spring Meeting was held in St. Andrew's Presbyterian Church, Frogna, Hampstead, on March 17, when Miss Lecky and Dr. Grace Mackinnon, late of Patna, were the speakers.

On October 5 we united with the Foreign Missions in holding a Valedictory Meeting in Marylebone Presbyterian Church in connection with the departure of ten missionaries for the foreign field, among whom were Miss Lecky, Miss Lloyd, and Miss Probst. The Rev. R. C. Gillie presided, and the Rev. Ivor J. Robertson gave the farewell address.

The following Conferences were held in 1910 :—

1. The Sixth Liverpool Annual Conference, on February 17, when, in spite of a very stormy day, six hundred ladies were present and thirty-seven Congregations were represented. Miss Lecky was the principal speaker.

2. The Annual W.M.A. Meeting of the Manchester Presbytery, held on March 17, and addressed by Mrs. Gibson, of Swatow.

3. The Fifth W.M.A. Conference of the Durham Presbytery, held at Sunderland on June 28, when Miss J. P. Craig spoke on the World Missionary Conference, and the election of Mrs. Phorson was announced.

4. The Annual W.M.A. Conference of the Newcastle Presbytery, held on October 20, when, in spite of heavy rain, the numbers attending were larger than ever, and the Churches represented were more numerous. Miss J. P. Craig gave an address on the World Missionary Conference.

Another Conference that may well be mentioned here was an Interdenominational one held in Sefton Park Church on September 25, when our President, Mrs. Bell, was in the chair. The speakers represented the Church Missionary Society, the London Missionary Society, the Baptist, Wesleyan, and Presbyterian Churches.

Much deputation work has been done by our missionaries and others. Miss Lecky, while on a holiday in Bath, kindly addressed four meetings. Then, in February, she spent a week in the Birmingham Presbytery, where she held seven meetings. In April she took a meeting at Hanley in the same

Presbytery. She has also visited Jersey and Guernsey. Several of the branches in the London Presbyteries enjoyed addresses from Miss Lecky and Miss Lloyd during March and April. Miss Lecky was also one of the speakers at the Spring meeting of our Association and at the Liverpool Annual Conference. Owing to being under medical treatment, Miss Macarthur was unfortunately debarred from taking any active part in deputation work last year. In October and November, Miss Brander, Dr. Edith Bryson, and Miss Gillhespy had a very busy time. Northumberland (ten meetings) and the Presbytery of Durham (twelve meetings) fell to Miss Gillhespy's share, besides meetings in Hull; while Miss Brander took ten meetings in the Bristol Presbytery and twenty-one meetings in Liverpool, where practically all the forty-three branches of this Presbytery had the chance of hearing her. Dr. Edith Bryson was engaged in medical studies in Glasgow in the autumn, but was able to visit the Manchester Presbytery in November, where she addressed sixteen branches. The services of the various Visiting Committee have been invaluable, and we would specially mention the successful tour made by Miss Edith Thornton in the Bristol Presbytery in order to stir up interest in study circles.

The new branches formed in 1910 are as follows:—Mansfield Road, Nottingham, in the Birmingham Presbytery; Walney and Meols, in the Liverpool Presbytery; Ardwick, in the Manchester Presbytery; Blyth, Callerton, and Seaton Burn in the Newcastle Presbytery.

The following churches have each supported *one* of our missionaries:—Crouch Hill, Marylebone, Regent Square, and Westbourne Grove, in the Presbytery of London North; Sefton Park, in the Liverpool Presbytery, and Jesmond in the Newcastle Presbytery. The St. John's Wood W.M.A. branch in the Presbytery of London North, and the St. John's Wood Zenana Working Party together have given more than enough for the support of *two* missionaries. To the Cloughton branch and to the anonymous donors in that Congregation we also owe the support of *two* missionaries—one in India and one in China. It will be remembered that the salary of Miss Mary Ewing is also paid by anonymous donors; that Miss Duncan is supported by Sunday Schools in Scotland; and Dr. Nina Beath by the ladies of the Liverpool Presbytery.

*Treasurer's Report.*—The Treasurer is very glad to be able to report that the year 1910 has been one of slight improvement in the finances, and it is especially cheering to note that there is an increase in the sum acknowledged under 'Association,' as well as in Collections, Thanksgiving Boxes, and Special Donations. The amount from Freewill Offerings and Sales of Work was less than in 1909. A Special Memorial Gift of £500 and a Legacy of £100 were received. These amounts were transferred to the Building Account, and spent on the new house at Chianghoa, which is known as the



MISS LECKY STARTING FOR A COUNTRY STATION



MISS LECKY TEACHING WOMEN TO READ



BABIES' HOME, AMOY



MISS ELEANOR PROBST, WUKINGFU  
One of our Recruits.

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'Letitia Mathieson Memorial House,' the total cost of which was £800. The sum of £500 is still on deposit with the Hong Kong and Shanghai Bank for the Amoy School, but as about £900 is required to complete this structure, this will practically exhaust the special account for buildings. The balance in hand on the General Funds at the end of the year was £1,099 1s. 4d. As stated in former years, this is only a working balance due to the fact that most of the money comes in during the last two or three months of the financial year. The ordinary income does no more than meet the normal expenditure.

*Thanksgiving Boxes.*—Mrs. Skinner reports that during the past year 290 new boxes have been sent out, and that seven Congregations have taken them for the first time. Meetings have been held in 121 Congregations, when the boxes have been sent in and opened. During the past year 2,287 boxes have brought in £602 9s. 11d., showing an increase of £28 15s. During the seventeen years that the boxes have been in use they have brought in altogether the sum of £7,557 12s. 8d.

*Girls' Auxiliary.*—Miss Anderson reports:—About fifty Members were added to our Roll during the past year. In the Spring Miss E. W. Thornton visited some of the churches in Bristol Presbytery, with the result that work was organised in Bristol and Cardiff, and some Members were enrolled at Cheltenham, though a branch has not yet been formed there. Our party for the Mundesley Missionary Conference numbered twenty, with Mrs. Donald Matheson as 'Hostess.' This represented nine London churches, two Liverpool, and two Sunderland. A special feature of this Conference was the section on junior work, led by Mr. T. R. W. Lunt. Several of the girls who were present have started Children's Study Circles with most encouraging results. The Northern Conference, at which thirteen churches were represented, was held in Sunderland in September, the speakers being Miss Gillhespy (Chaochowfu), Miss Leitch (Newcastle), and Misses Swan and Middlemiss (the Sunderland Delegates to Mundesley). The London Annual Meeting in October took the form of a Mission Study 'Institute,' conducted by Rev. Alan Stevens. Miss Ruth Rouse gave the closing address. The Liverpool branch had its Conference in November. Miss Irvine presided, and the speakers were Mrs. McLellan (Everton Valley), and Miss Goodwyn, one of the Traveling Secretaries of the Young People's Missionary Movement. The visit of the Student Campaigners to Manchester in October stirred up much interest in missionary study there, in which the G.A. has had its share. On the whole, the Study Circle work in all the Branches has been encouraged this year: many fresh Circles have been formed and old ones revived under more favourable con-

<sup>1</sup> It is requested that Treasurers of W.M.A. Branches, when sending money to the General Treasurer, will always inform her, as well as Mrs. Skinner, when any of the amount sent in is contributed by the thanksgiving boxes.

ditions. A plan for Bible Study and Correspondence has been drawn up. An attempt is being made to put the Hospital Supply Scheme on a more satisfactory basis. Miss E. W. Thornton represented the G.A. at the Edinburgh Conference in June.

*Home Preparation Union.*—During the past year ten Members have joined the Union. Of these three are temporarily unable to follow the scheme of work. The remainder are studying text-books on 'St. Mark' and 'The Teaching of Jesus,' writing weekly or fortnightly Papers on the portion read. Owing to a grant of £3 from the W.M.A. towards initial expenses, the finances of the Union are in a satisfactory condition. The Union being still in its infancy, the Committee hesitate to speak too definitely as to the results of the work; but from many letters received, they feel encouraged to believe that the Union is needed in our Church, and will increase in usefulness as its methods are perfected through experience.

*Report of the Baby Band.*—The year 1910 was notable, as in it we celebrated our wooden anniversary, having started in 1905. As a band we are five years old, and that accounts partly for the large number of 193 Members, who, with the close of 1910, pass from our ranks.

A new departure was made last year in the little cardboard collecting boxes, now given to each little five-year-old, with a letter suggesting that as he or she has had up to this time 6d. a year given in his name, now he should give something himself. These boxes have had a hearty reception almost everywhere. One Secretary writes:—'The boxes are a capital idea, and will certainly help to keep up the interest of the little ones.' Another:—'They are splendid, especially for the country Members. Their size is not too formidable.' Another speaks of them as supplying the missing link between the Baby Fund and the Sunday School or Mission Band. The Foreign Missions Committee kindly voted £1 for the expense of printing the letter about Formosa, which goes with the boxes. We hope that the 315 boxes, which have been already issued, may bring in many a little gift from tiny hands for the work on that Island.

One hundred and eighty-nine new names were enrolled, making our present membership 793, and £15 1s. 6d. was sent to the W.M.A. Treasurer—a decrease on last year. Two new branches have been formed, in Earle Road, Liverpool, and Camden Road, London. Brondesbury Babies had a party at which the Minister spoke a few words, and each child on leaving received a missionary picture. St. John's Wood also had a party, at which the ages of the little guests ranged from twins of four months to a little maid of just five. Cordial thanks are due to the forty-two Secretaries who have worked so splendidly during the year.

'*Our Sisters in Other Lands.*'—The circulation of our Magazine continues to be 13,500 a quarter. Mrs. Hawke reports that during 1910 it has been taken by ten Branches for the first time, and



that one Branch has ceased taking it. The following is her statement of the Magazine accounts :—

Receipts in 1910.			Payments in 1910.		
	£	s. d.		£	s. d.
By Sale of <i>Our Sisters</i>	176	6 10	Printer's Account and	129	7 11
Interest on Deposit			Carriage of Parcels		
Account	1	8 4	Postage of Small Parcels, Wrappers, and	7	3 8
			Stamps		
			Balance in hand	11	3
			Balance transferred to	40	12 4
			General Fund		
	<hr/>			<hr/>	
	£177	15 2		£177	15 2
	<hr/>			<hr/>	

*Literature Stall.*—The most encouraging feature of this department of our W.M.A. work is the extent to which it is used by the Members of our Branches all over the country, and even by a few friends across the Border. Some of the Presbyterian Secretaries and other friends have been most kind in helping our sales and distribution of literature, and the Stall owes them a debt of gratitude for their practical interest. The Stall is also indebted to Mrs. Hugh Barbour for a gift of a large number of copies of 'Pig-tails and Chop-sticks,' intended for free distribution.

During the past year the only new investments have been in the new photographs of Miss Probst, Miss Lecky, and Miss Lloyd, and in a supply of corrected Missionary Prayer Scrolls, which was thought desirable owing to the many changes in the Mission Staff. There is on the Stall a pretty story of an Indian Mission Station, 'Aloes and Palms,' by Miss Haworth; also a good supply of the latest missionary story-books for children. Miss Johnston's book, 'China,' continues to have a ready sale. The Text-book for this year, 'The Decisive Hour of Christian Missions,' by Dr. J. R. Mott, is being used by a number of our Study Circles, and the 'Story of Islam,' by Mr. Theodore Lunt, is specially suitable for less advanced Circles. The little pamphlet by Mr. Alan Stevens on 'How to Lead a Study Circle' has been much in demand. The receipts of the year ending December 31, 1910, amounted to £28 0s. 4½d., while the expenditure, including postage, was £27 13s. 7½d., leaving a balance of 6s. 9d., which, together with the balance of £6 8s. 6d., carried forward from 1909, amounts to £6 15s. 3d.

*Prayer Union.*—The Work of the Prayer Union has gone steadily on, and a good deal of interest has been manifested in it. The total number of Leaflets sent out during the year was 8,444. This shows a decrease, but is mainly owing to a smaller grant being needed by the Christian Endeavour Society. The number of Branches is 159, an increase of one. Copies of an excellent pamphlet called 'Prayer and Missions,' by Professor Gustave

Warneck, has been sent to all the Presbyterian Secretaries, and may be had for reading at meetings on application from any of the Branches. The total receipts for the year 1910, together with the balance brought forward, have been £19 6s. 3½d. The expenditure, including a donation of £5 to the General Funds of the W.M.A., has been £15 4s. 1½d., leaving a balance in hand, on December 31, 1910, of £4 2s. 2d.

*Missionary Letters, &c.*—Miss C. W. Thorburn reports that on an average 269 Letters are sent out monthly, and that in response to the request for 6d. a year from each Branch using these Letters, she has received £3 11s. 7d., in sums varying from 6d. to 10s., but still a little more is required to meet the actual expenditure.<sup>1</sup>

Miss Sutherland gives a slightly better report of the Lantern Slides than in the previous year. The Amoy Slides went to Bow, Camden Road Mission, Jarrow-on-Tyne, and Southend; and the Swatow Slides to Stoke Newington and Victoria Docks. During December the two sets were exhibited together in Liverpool. Miss Kirkaldy's report also shows a slight improvement during 1910. The Costumes were sent to ten places, five of them to the Presbytery of London North, the others being Birmingham, Hull, Liverpool, and two in the Newcastle Presbytery. The Curios went to eight places, seven being in the London Presbyteries, and one in the Newcastle Presbytery.

In reading the reports of the past year we find both at home and abroad evidence of steady progress in all departments of our work. The awakening at Swatow and Wukingfu has filled us with thankfulness, and has caused our missionaries to face the future with renewed hope and courage. There is need of prayer that the same revival blessings may be extended to our other stations. The Home Departments seem, one and all, to be in a healthy and promising condition. It is here that the rank and file of our members can do their part, and so become fellow-workers with those on the field. As Miss Lecky said in her address at the Liverpool Annual W.M.A. Conference: 'If one cannot go abroad as a missionary, the next best thing is to help at home—help by attending the monthly meetings, help by prayer, help by giving time, trouble, and money. The blessing will surely descend, not only on the individual worker, but on the whole work of our Women's Missionary Association.'

E. W. BELL, *President.*

ALICE VOELCKER, *Recording Secretary.*

[For Financial Statement, see Accounts of the Church, p. 368].

<sup>1</sup> Miss Thorburn would be obliged by having any change of address at once notified her. She would also be glad to hear of any fresh recipients for the Letters.



REV. R. W. R. RENTOUL. M.A., WUKINGFU  
SOUTH HAKKALAND



NORMAN B. STEWART. M.B., CH.B., WUKINGFU,  
SOUTH HAKKALAND

OUR RECRUITS



MISS ALICE FULLERTON  
Hospital Nurse, Tainan, Formosa



MISS VIOLET SINCLAIR  
Hospital Nurse, Naogaon, E. Bengal

OUR RECRUITS

[To face p. 81.]

THE FOREIGN MISSIONS FUND *in account with the*  
TREASURERSHIP COMMITTEE.

*Dr.**For Year to* DECEMBER 31, 1910.*Cr.*

1909.			PAYMENTS.			1910.			1909.			RECEIPTS.			1910.			
£	s.	d.		£	s.	d.		£	s.	d.		£	s.	d.		£	s.	d.
13,466	16	3	To Salaries of Mis-					†9,637	8	11	By Congregations	13,352	13	3				
			sionaries ...	13,270	0	4		2,384	2	1	„ Sunday Schools	2,411	10	7				
1,214	2	8	„ Amoy ...	840	0	0		2,114	11	10	„ Edinburgh Com-							
0	0	0	„ „ Special Grants	208	2	1					mittee of Scot-							
964	19	0	„ Swatow ...	715	3	5					tish Auxiliary	2,216	1	1				
641	13	1	„ Hakka ...	422	3	2		1,239	11	2	„ Donations ...	3,845	14	9				
271	16	1	„ Sambopa ...	200	0	0		18	2	10	„ Donations for							
889	18	5	„ Formosa ...	832	0	0					Rampore Boalia							
0	0	0	„ „ Special								Church Repairs	0	0	0				
			Grants ...	249	15	9		330	0	0	„ Dr. Barbour for							
380	0	0	„ Singapore ...	397	0	0					Mr. Rankin's							
117	3	4	„ India ...	108	9	6					Salary ...	330	0	0				
896	18	8	„ Passage Money...	1,423	19	7		414	15	0	„ Do. for Mr. Wat-							
168	15	3	„ Travelling Ex-								son's Salary ...							
			penses of Mis-					200	0	0	„ Capt. Dawson							
			sionaries and								for Mr. R. A.							
			Deputies (at								Rogers' Salary	200	0	0				
			home) ...	114	19	10					„ The London Mis-							
320	0	0	„ Outfit ...	239	18	0					sionary Society							
20	0	0	„ Penang ...	20	0	0					for Mr. H. J. P.							
1,429	8	1	„ Home Charges...	1,699	4	10					Anderson's							
468	16	5	„ Hospitals ...	370	18	6					Salary ...	150	0	0				
			„ Deficit on Nao-								„ Friends, for Dr.							
			gaon Extension	151	9	7					Wight's Salary	250	0	0				
			„ Deficit on Swabue								„ Donations for Dr.							
			Account ...	627	6	2					Cousland's							
			„ Repayment to								Salary... ..	0	0	0				
			Sturge Fund of								„ Self-Denial Fund							
			Extraordinary								(net) ... ..	721	11	9				
			Grants made in								„ The Dunn Trust	250	0	0				
			previous years	2,427	8	3					„ Interest:—							
			„ Special Building								Barbour Bequest	330	1	0				
			Grants:—								Burnside Bequest	85	0	10				
			Chianghoa Mis-								„ Sturge Bequest	282	10	0				
			sion House								For support of							
			and purchase								Cot ... ..	7	10	10				
			of site ...	651	8	8					Miss Imray's							
			Chianghoa								Legacy ...	3	6	3				
			Church ...	50	0	0					„ Miss Hurst's							
			Tanjong Pagar								Donation ...	13	3	8				
			Site, Singa-								„ Income Tax re-							
			pore ...	85	0	0					turned, 4 years	157	6	4				
			Naogaon ...	100	0	0					„ Missionary Meet-							
											ings ... ..	113	7	4				
											„ Transfers from							
											Special Ac-							
											counts:—							
											For Theologi-							
											cal Students	100	0	0				
											For Shong-							
											hong Land							
											and Building	0	0	0				
											For Hakka							
											Printing							
											Press ...	0	0	0				
											„ Transfers from							
											Legacies Equal-							
											isation Account	0	0	0				
£21,250	7	3		£25,204	2	8		£21,250	7	3		£25,204	2	8				

(\*) Exclusive of £87 10s. 0d. and (†) exclusive of £238 18s. 10d., contributed for the Livingstonia Mission.

*In addition to the receipts for ordinary expenditure, the following Donations were received for special purposes :—*

	£	s.	d.	£	s.	d.
For Special Students at Swatow and Wukingfu—						
Berwick, Wallace Green ... ..	18	0	0			
Liverpool, Mount Pleasant ... ..	6	0	0			
London, Frognal ... ..	18	0	0			
Hove ... ..	6	0	0			
Manchester, Withington ... ..	5	0	0			
Muswell Hill Scssion ... ..	6	0	0			
Mr. R. J. Burns ... ..	6	0	0			
Mr. D. C. Haldeman ... ..	6	0	0			
	<hr/>				71	0 0
For Naogaon Nurse and Cottage Wards Fund—						
By Contributions and Sale of Post Cards ...				116	10	0
Westminster College Missionary Society, for the new Swatow Theological College ...				266	8	2
Manchester, Pendleton, for repairing Rampore Boalia Church ... ..					1	1 0
Mrs. Wilson, for ditto ... ..					1	1 0
Mrs. Edc—Proceeds of Sale of Work for 'Ede Scholarships, Wukingfu' ... ..					24	0 0
James E. Mathieson, Esq., for Chinese Teachers' House, Chinchew ... ..					150	0 0
				<hr/>		
				£630	0	2
				<hr/>		

## THE WOMEN'S MISSIONARY ASSOCIATION.

### THE TREASURER'S ACCOUNT for Year ended DECEMBER 31, 1910.

Cr.

	£	s.	d.	
<i>Dr.</i>				
To Salaries				2,454 16 7
" Outfit Grants				3,679 15 9
" Hospital Work and Medicines				2,187 5 3
" Passage and Baggage Expenses				173 8 8
" Drawn on Account of Mission Work—				170 0 3
Army		245	0 0	100 0 0
Changchun		100	0 0	38 17 8
Chinchev		250	0 0	178 2 8
Yanzelun		75	0 0	513 11 3
Chaochow		50	0 0	
Formosa		120	0 0	
Hakkaido		200	0 0	
Szechow		167	0 0	
India		75	0 0	
Singapore		28	0 0	
Permitted for special purposes				1,310 0 0
Home Charges				150 10 6
Transfer to Special Building Account				307 10 7
Balance to 1911				600 0 0
				1,099 1 4
	£9,895	18	1	
				RECEIPTS.
				By Balance from 1909
				" Amount per Associations
				" Donations
				" Thanksgiving Boxes
				" Sales of 'Our Sisters'
				" Legacy (Mrs. Fawcett)
				" Interest on Deposit with Hong Kong and Shanghai Bank
				" Collections at Meetings
				" Freewill Offerings and Sale of Work
				[Exclusive of the balance at 1st January, the W. M. A. Income was
				£7,441 l. s. 6d.]

£9,895 18 1

## THE YOUNG PEOPLE'S SWABIE MISSION

### IN ACCOUNT WITH THE TREASURERSHIP COMMITTEE for Year ended DECEMBER 31, 1910.

Cr.

	£	s.	d.	
<i>Dr.</i>				
To Salary of Rev. D. Sutherland				320 0 0
" Dr. Muir Sandeman				135 0 0
" Dr. Oberhieser				138 10 0
" Preachers, Teachers, &c. &c.				237 5 8
" Hospital Expenses				136 6 5
" Home Charges				24 18 9
" Balance from 1909				296 19 0
	£1,288	19	10	
				RECEIPTS.
				By Societies for General Fund
				" Donations, &c., for General Fund
				" Transferred from General Foreign Mission Fund

£1,288 19 10

## DONATIONS AND LEGACIES.

For the Ordinary Work of the Foreign Missions Committee.

	£	s.	d.	£	s.	d.
Scottish Auxiliary Association ... ..				2,216	1	1
<i>Legacies—</i>						
Rev. John Macnaughton ... ..	150	0	0			
Sir George Livesey ... ..	1,720	6	8			
Lady Livesey ... ..	77	17	9			
Mrs. J. Hall... ..	400	0	0			
Mrs. Anne Young ... ..	10	0	0			
				2,358	4	5
<i>Donations—</i>						
Dr. A. H. Barbour :—						
For Mr. Watson's Salary ... ..	384	5	0			
„ Mr. Rankin's Salary ... ..	330	0	0			
				714	5	0
For Dr. Wight's Salary :—						
Mrs. R. W. Barbour ... ..	100	0	0			
Dr. Wight's Friends ... ..	150	0	0			
				250	0	0
The Dunn Trust ... ..				250	0	0
The Reyner Trust ... ..				55	0	0
<i>London Missionary Society :—</i>						
For Mr. H. J. P. Anderson's Salary ... ..				150	0	0
Captain Dawson, for Mr. R. A. Rogers' Salary ... ..				200	0	0
<i>Guarantee Fund :—</i>						
Samuel Figgis, Esq. ... ..	600	0	0			
David Jardine, Esq. ... ..	500	0	0			
' J. C. R. ' ... ..	500	0	0			
' J. J. S. ' ... ..	500	0	0			
C. K. Hemingway (1st instalment) ... ..	25	0	0			
D. J. Anderson, Esq. (1st instalment) ... ..	100	0	0			
C. C. Brown Douglas, Esq. (1st instalment) ... ..	25	0	0			
R. Nivison, Esq. (1st instalment) ... ..	100	0	0			
J. Nivison, Esq. (1st instalment) ... ..	25	0	0			
' W. R. ' (1st instalment) ... ..	20	0	0			
Jas. E. Mathieson, Esq. (1st instalment) ... ..	100	0	0			
' Anonymous,' Sefton Park (1st instalment) ... ..	100	0	0			
				2,595	0	0
' W. J. A. ' ... ..	10	0	0			
Donations per Rev. J. L. Ainslie ... ..	3	5	0			
W. Ainslie, Esq. (2 donations) ... ..	3	0	0			
Mrs. C. Anderson ... ..	3	0	0			
' Anonymous ' ... ..	1,000	0	0			
' Anonymous ' ... ..	2	0	0			
' Anonymous ' ... ..	50	0	0			
' Anon. ' ... ..	20	0	0			
' Anonymous ' ... ..	15	0	0			
' Anonymous,' General ... ..	10	11	3			
' Anonymous,' China ... ..	10	11	3			
' Anon. ' ... ..	3	0	0			
' Anon. ' ... ..	1	1	0			
Articles of Jewellery from a Friend in Scotland... ..	0	10	0			
' C. A. B. ' ... ..	10	0	0			
' N. B.,' for Medical Mission Work ... ..	5	0	0			
B. J. Baldwin, Esq. (2 donations) ... ..	10	0	0			
Mrs. and the Misses Balleny ... ..	5	0	0			
John Barber, account of deficit... ..	50	0	0			
Mr. and Mrs. Blake ... ..	3	0	0			
Carried forward ... ..	£ 1,214	18	6	£ 8,788	10	6



	£	s.	d.	£	s.	d.
Brought forward ... ..	1,214	18	6	8,788	10	6
Jas. Bonar, Esq. ... ..		2	0	0		
Mr. and Mrs. A. B. C. ... ..		2	0	0		
Miss Agnes Caldwell... ..		0	5	0		
W. Cox, Esq. ... ..		1	1	0		
Mrs. Emilia A. Crabbe ... ..		1	1	0		
The Misses Cunningham for Hospital work at Chaochowfu ... ..		5	0	0		
Captain W. H. Dawson for Rev. A. S. M. Ander- son's Chinchew School ... ..		50	0	0		
'A Disciple' ... ..		1	0	0		
Rev. R. Downes ... ..		1	0	0		
Miss Jane Fiddes ... ..		0	10	0		
Howard Figgis, Esq. (St. John's Wood) ... ..	500	0	0			
Samuel Fitchie, Esq. (2 donations) ... ..		4	0	0		
Sir Theodore Ford for Singapore ... ..		1	0	0		
'Forty-nine' ... ..		3	0	0		
John Fraser, Esq. ... ..		2	0	0		
'A Friend,' Birkenhead ... ..	100	0	0			
'A Friend,' Grange Road, Birkenhead ... ..	25	0	0			
'A Friend of the China Missions of the Presby- terian Church of England,' per Alex. Taylor, Esq. ... ..	100	0	0			
'A Friend of Missions' ... ..	100	0	0			
'A Friend of Foreign Missions,' per Rev. John Miller, Belford, account of deficit ... ..	15	0	0			
'Gilbert' ... ..	2	0	0			
Glasgow Foundry Boys' Religious Society, for Rev. Dr. Gibson's Work... ..	5	0	0			
Mrs. Jas. Goodman ... ..	10	0	0			
Miss Kate Goodman ... ..	10	0	0			
Miss Penelope Graham ... ..	20	0	0			
Rev. A. Gregory ... ..	1	0	0			
Miss M. B. Hagger ... ..	2	0	0			
Jas. Halliday, Esq. ... ..	25	0	0			
B. Hitzer, Esq., for Yungchun Medical Work 'Iolans' ... ..	2	2	0			
J. Lamont, Esq. ... ..	50	0	0			
Mr. and Mrs. Fred Lewis, Special Effort ... ..	5	0	0			
Mrs. Winifred Lewis... ..	2	2	0			
Rev. W. J. Lewis ... ..	0	10	0			
Rev. J. C. Lyon ... ..	1	0	0			
'D. M. M.' (2 donations) ... ..	2	0	0			
'F. M.' ... ..	100	0	0			
'A. and E. C. M.' ... ..	0	5	0			
'J. N. M.' ... ..	0	10	0			
'In Memoriam' ... ..	100	0	0			
'In Memoriam, W.S.'... ..	1	0	0			
In Memoriam for Hospital at Yungchun ... ..	1	10	0			
In memory of the late Presbyterian Church and School at Salford ... ..	1	11	9			
In memory of late Mr. A. H. Johnston ... ..	0	10	0			
'In memory'—Trinity, Newcastle ... ..	1	0	0			
Mrs. Catherine Macbeth ... ..	2	0	0			
Chas. McDonald, Esq., for deficit ... ..	10	0	0			
H. N. Macgregor, Esq. ... ..	6	0	0			
'A. McL.' ... ..	100	0	0			
Rev. M. C. Mackenzie ... ..	3	0	0			
Mrs. R. A. McLean, for India ... ..	5	0	0			
Rev. R. and Mrs. Macnair ... ..	10	10	0			
Miss M. Matheson ... ..	50	0	0			
Mrs. Thos. Matheson... ..	50	0	0			
Alex. Miller, Esq. ... ..	100	0	0			
Rev. Alex. Miller, D.D. ... ..	3	3	0			
Carried forward ... ..	£ 2,813	18	6	£ 8,788	10	6

	£	s.	d.	£	s.	d.
Brought forward	2,813	18	6	8,788	10	6
A. C. Mitchell, Esq. ... ..	100	0	0			
'A Mite' ... ..	0	5	0			
Mrs. E. Moffat ... ..	20	0	0			
Robert Morton, Esq. ... ..	50	0	0			
Miss M. Munn, for Takow ... ..	1	0	0			
'M. N.' ... ..	0	10	0			
F. Newson, Esq. ... ..	10	0	0			
North London Presbytery Teas Account 1910 ... ..	4	2	5			
'No Surrender' ... ..	1	0	0			
Rev. H. W. Oldham, account of deficit ... ..	200	0	0			
'S. H. A. P.' ... ..	100	0	0			
Dr. and Mrs. B. Lewis Paton ... ..	10	0	0			
Rev. and Mrs. W. B. Paton ... ..	5	0	0			
C. J. Piggott, Esq. ... ..	10	0	0			
R. Porter, Esq. ... ..	5	0	0			
Proceeds of Drawn Thread Work, per H. C. D. ... ..	1	6	3			
T. E. Quirk, Esq. (2 donations) ... ..	15	0	0			
'C. R.' ... ..	20	0	0			
'T. R.' account of deficit ... ..	20	0	0			
Readers of the 'Christian,' per Messrs. Morgan & Scott ... ..	9	7	0			
J. Christie Reid, Esq., for Conference Reports and Atlas ... ..	10	5	0			
'Retreat Never,' per H. White, Esq. ... ..	5	0	0			
Late Rev. Dr. Riddel ... ..	10	0	0			
Late Rev. Dr. Riddel, for deficit ... ..	3	0	0			
Miss Elizabeth Robinson ... ..	25	0	0			
Jas. Russell, Esq. ... ..	3	0	0			
H. G. Slade, Esq. ... ..	1	0	0			
Salvage from fire, S. N. E. J. ... ..	2	0	0			
Mrs. Edith G. Stewart ... ..	5	0	0			
Miss Taine, for India ... ..	0	12	0			
Mrs. Alex. Taylor, Newcastle ... ..	20	0	0			
Miss Thacker ... ..	0	10	0			
A Thankoffering ... ..	2	0	0			
Trans-Siberian ... ..	9	12	10			
Miss C. M. Usher ... ..	2	0	0			
Miss Maud Veitch's Box for Dr. Morison's work, Naogaon ... ..	0	5	0			
'D. W.,' Muswell Hill ... ..	1	0	0			
'H. W.' ... ..	5	0	0			
Mrs. E. Wallace ... ..	1	0	0			
J. Wallace, Esq. ... ..	10	0	0			
Miss Watson, for Blind in China ... ..	1	0	0			
Miss J. Alice Weightman ... ..	10	0	0			
Mrs. Wheeldon, for deficit ... ..	200	0	0			
Percy L. Whitehorn, Esq. ... ..	3	0	0			
J. Whitehouse, Esq. ... ..	3	0	0			
'K. W. Y.' for deficit ... ..	1	0	0			
Late Mrs. Anne Young, for India (Legacy) ... ..	10	0	0			
'X' for deficit ... ..	50	0	0			
				3,790	14	0
TOTAL ... ..				£12,579	4	6

## THE SYNOD'S MOTION.

*Inter alia:* ' At Manchester, and within Grosvenor Square Church, on  
Wednesday, the 3rd day of May, 1911.

' The Synod called for the Report of the Foreign Missions Committee, which was submitted by the Rev. Alexander Connell, *Convener*.

' On his motion, seconded by Mr. Stephen Thompson, the Synod resolved as follows:—

' The Synod receives the Report, with thanks to the Committee.

' The Synod welcomes the year's record of faithful work in its Mission Field with its harvest of cheering results—accessions to communicant membership, gladdening revival, successful medical and educational work.

' The Synod records its deep sorrow at the death, during the year, of its two senior missionaries in Hakkaland, the Rev. Donald MacIver, M.A., and the Rev. William Riddel, M.A., M.D., after some thirty years in each case of distinguished, strenuous, and fruitful service; regrets the resignation, at the close of thirty-two years of zealous and successful labour, of its Senior Medical Missionary, Dr. Peter Anderson, of Formosa, and welcomes into the service of the Mission the Rev. R. W. R. Rentoul, M.A., Dr. Norman B. Stewart, and Miss Eleanor Probst, all appointed to Wu-king-fu, Miss Alice Fullerton, appointed to the Mission Hospital, Tainan, Formosa, and Miss Violet Sinclair, appointed to the Mission Hospital, Naogaon, India.

' The Synod renews its thankful recognition of the invaluable and sustained activity of the Women's Missionary Association; acknowledges its growing indebtedness to the remarkable generosity of the Scottish Auxiliary, and offers its sincere gratitude for the varied and efficient help given in a memorable year by the Swabue Committee, the Westminster College students, Presbyterian Committees, Congregational Treasurers, Secretaries, and Collectors, Mission Study Circles, Sunday School Superintendents and Teachers, and, not least, by the prayers and the self-sacrifice of many friends.

' The Synod urges the observance by all its Congregations of the November week of prayer, and its association with Self-denial and Thanksgiving offerings for the Mission.

' The Synod makes special acknowledgement of the munificent gift by Mr. Henry T. Wallace of the sum of £10,000, as a Bequest in memory of his father, tenders its thanks to Mr. Wallace for his act of timely generosity, approves the allocation of a portion of the Bequest for the establishment of an Undergraduate Missionary Scholarship and adopts the regulations there-ancut set forth below.

' The Synod authorises the continuation of negotiations now proceeding with a view to a re-adjustment of the relations between the work of the Women's Missionary Association and the Foreign Missions Committee.

' The Synod once again commends to the sympathy and liberality of the Church the Livingstonia Mission of the United Free Church of Scotland.

' The Synod resolves that in future, on the evening appointed for the Synod's Foreign Mission Meeting, the Missionaries at home for the time being shall be publicly received in Synod, and particularly that the outgoing

Missionaries on being formally introduced by the Convener, shall be suitably addressed by the Moderator, and commended to God in prayer.

‘The Synod offers thanks to God for the wonderful inspiration given to missionary hope and effort by the Edinburgh Missionary Conference, heartily endorses its strong appeal for co-operation in the Mission Field, and urges upon all our people to consider anew, with solemn and prayerful concern, the need of the world, the claims of the Gospel, and the fateful opportunities which this generation offers for the extension of the Kingdom of Christ.

‘The Synod called for a Report from Presbyteries on the results of the Special Appeal of the Synod on behalf of Foreign Missions.

‘The Report was submitted by the Clerk of each Presbytery. The Reports showed promise of considerable increase in the contributions from each Presbytery.

‘The Synod received the Reports with great gratification.

‘It was moved and seconded:—

‘That the Rev. William Dale be reappointed to the office of Secretary of the Foreign Missions Committee for one year.

‘The Rev. Alex. Alexander, seconded by the Rev. John Steele, moved that there be added to the above Resolution the following:—

‘Also that the Foreign Missions Committee be instructed to consider what secretarial arrangements they think necessary for the future, and to send their proposals down to Presbyteries at home and Mission Councils abroad, not later than December next, so that the matter may come before the Synod of 1912.

‘Dr. S. W. Carruthers, seconded by the Rev. R. C. Gillie, moved the following addendum to the Resolution, in place of that moved by Mr. Alexander—

‘Also instructs the Foreign Missions Committee to consider what secretarial arrangements they think necessary, taking into consideration also the course of the negotiations being carried on by the Finance Subcommittee with the Missions Committee and the W.M.A., and to report to next Synod.

‘Mr. Alexander withdrew his motion in favour of that moved by Dr. Carruthers.

‘On a vote being taken by show of hands, the original motion was carried by a large majority, and the Synod resolved accordingly.’

*At the Evening Session on the same day,*

‘The Synod resumed consideration of the Report of the Committee on Foreign Missions.

‘Dr. S. W. Carruthers, seconded by the Rev. J. M. Witherow, moved the following resolution:—

‘The Synod, looking carefully at the rate of growth of the Home Church, at the rapid development of the Foreign Mission work in many districts, at the gravely inadequate numbers of the present staff for the needs of these fields, and at the urgency of the existing crisis in Missionary work in China and Formosa, believes that in all these circumstances a policy of concentration will enhance the Church’s value as an agency for extending Christ’s Kingdom.

‘The Synod therefore resolves, with much reluctance, and solely in the belief that the efficiency of its Mission work will be thereby increased, to withdraw at the earliest practicable moment from its Indian Mission.

‘The Synod instructs the Foreign Missions Committee to consider carefully the method by which this decision should be carried out, authorising it to take such steps as it may deem best for this end.

‘The Rev. Alexander Connell, seconded by the Rev. Ivor J. Robertson, moved the following amendment:—

‘The Synod having recently evoked, in answer to a special appeal, a remarkable expression of the Church’s attitude and purpose in regard to our Foreign Mission enterprise, and finding in that expression adequate ground for the belief that the interests at present in our hands can be effectively maintained and in some measure advanced, declines to contemplate withdrawal from any part of its Mission Field.

‘A vote having been taken by show of hands, the Amendment was carried by a large majority.

‘Thereafter, on the motion of the Rev. Alexander Connell, the Synod resolved as follows:—

‘The Synod greatly rejoices with thanksgiving to God that the call to the Church to arrest withdrawal from part of the Mission Field has been responded to with a generosity which made sufficient provision for the expenditure of the year, and gives good hope of adequate support in the future for the work of the whole Mission.’

*After other business,*

‘The Synod then proceeded to the Reception of the Missionaries about to go out to the Foreign field, and of those at present on furlough.

‘The outgoing Missionaries were presented to the Moderator and to the Synod by the Rev. Alexander Connell, and, having been addressed by the Moderator, were commended to God; the Rev. A. Phimister leading the Synod in Prayer.

‘Thereafter the other Missionaries present were presented to the Moderator.’

[The outgoing Missionaries present were as follow:—

*Returning from furlough,*

Dr. and Mrs. Lyall, Rev. John Steele, B.A., and Miss Brander, of Swatow; Dr. Preston Maxwell and Mrs. Thompson, of Yung-chun; Dr. Robert Morison, of Naogaon, Bengal; Miss Gillhespy, of Chaochowfu; Miss Macarthur and Dr. Edith Bryson, of Chinchew.

*Going out for the first time,*

Mr. R. W. R. Rentoul, M.A., and Dr. Norman B. Stewart, of Wukingfu; and Miss Violet Sinclair, of Naogaon, Bengal.

*The other Missionaries present, not going out this year, were,*

Rev. John Watson, M.A., of Changpn; Dr. Anderson, formerly of Formosa; Miss Alice Laidler, of Wnkingfu.]

‘Addresses were thereafter given on Foreign and Jewish Mission Work by Dr. Alex. Lyall, of Swatow; Dr. Preston Maxwell, of Yung-chun; the Rev. Mark Polan, of the Jewish Mission at Whitechapel; the Rev. James Cunningham, M.A., of Wandsworth; the Rev. John Steele, B.A., of Swatow; and the Rev. John Watson, of Changpn.’

*At other Sessions of the Synod, resolutions bearing on the work of the Foreign Missions Committee were adopted as follows:—*

The Annual Collection for Foreign Missions was appointed to be taken on the third Lord’s Day in May.

The Week of Prayer and Self-denial and Thanksgiving Offerings for Foreign Missions was appointed to be the week beginning on Monday, the 27th of November.

'The Synod cordially approves of the measures taken to awaken and foster interest in Foreign Missions in the Sunday Schools, and instructs the Instruction of Youth Committee to take the necessary steps to secure that definite Missionary instruction shall form a permanent part of the curriculum of our Sunday Schools.'

On the relations of the Foreign Missions Committee and the Women's Missionary Association,

'The Synod learns with satisfaction of the progress that has been made in the efforts to arrive at an arrangement between the Foreign Missions Committee and the W.M.A. which shall promote harmonious and fruitful co-operation between them, both at home and on the foreign field; and instructs the General Purposes Committee to pursue its labours towards this end, in conjunction with the organisations concerned.'

On the Swabue Committee—

'The Synod adopts the recommendations of the General Purposes Committee with regard to the Swabue Committee, and, in accordance therewith, resolves that in future the Swabue Committee shall report to the Synod through the Foreign Missions Committee, and that the Convener of the Swabue Committee shall be *ex-officio* a member of the Foreign Missions Committee and of the Instruction of Youth Committee; and instructs the Foreign Missions Committee to confer with the Swabue Committee and the Instruction of Youth Committee as to the organisation of the work and report the results of their conference to the Synod of 1912.'

'The Synod, while continuing to hold as firmly as ever the moral indefensibility of the Opium Trade, and its prejudicial influence on the work of the Gospel in China, and the duty, therefore, of our country to withdraw at once and unconditionally from all complicity in it, gives thanks to God for the prospect of an agreement between Great Britain and China which shall make it possible to bring the trade to an end in one year, or at most in two, congratulates the Government on its action in the matter, and earnestly urges that no pressure from India may be allowed to hinder the conclusion of this agreement.'

#### THE FOREIGN MISSIONS COMMITTEE'S UNDERGRADUATE SCHOLARSHIP.

##### REGULATIONS.

1. The Scholarship shall be called 'The Foreign Missions Committee Scholarship,' and shall be of the value of £40 per annum, tenable for three years.

2. The Scholarship shall be held by an Undergraduate Student at a Chartered University in the United Kingdom or in a College affiliated therewith, who shall in writing declare his intention to offer himself to the Foreign Missions Committee for service in the Mission Field when fully qualified, as a Ministerial Missionary, a Medical Missionary, or a Mission Teacher.

3. The Scholarship shall be awarded, subject to the concurrence of the Foreign Missions Committee, by the Board of Studies of Westminster College, Cambridge, as the result of the annual examination on the subjects prescribed for its other Undergraduate Scholarships; all other available evidence as to the probable usefulness in the Mission service of the successful candidate being taken into account.

4. The award of the Scholarship shall also be contingent upon the presentation of a certificate from the Medical Examiner appointed by the Foreign Missions Committee, of physical fitness for work on the Mission Field.

5. The Scholarship shall be held under the same conditions as to continued connection with a Presbytery and Congregation, standard of scholarship required, course of study to be pursued and certificates to be presented, which apply to the other Undergraduate Scholarships awarded by the Board of Studies of Westminster College.

6. On the award of the Scholarship, the holder shall in writing recognise the moral obligation resting upon him to refund the value of the Scholarship if at any stage in his course of study he shall depart from his intention of proceeding to the Foreign Field, or shall at the close of such course of study enter the service of another Church, either in the Home or Foreign Field.

7. If the holder of the Scholarship shall be rejected by the Medical Examiner of the Foreign Missions Committee as physically unfit for residence and work in the Mission Fields of the Church, he shall, if a Student in Theology, enter the ministry of the Presbyterian Church of England in the Home Field.







